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LA
VÉRITABLE
POLITIQUE
DES PERSONNES
DE
QUALITÉ:

oder
die wahre

Aufführungs-Klugheit

der
Personen von Herkommen,
aus dem Französischen
des Herrn von Cailleres
ins Englische

Zum Gebrauche derer, welche die englische Sprache
lernen, übersetzt, und mit Accenten
der Aussprache versehen:

von

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Vorrede.

Folgendes in französischer Sprache aufgesetztes kleine Werk des Herrn von Caillieres hat seit seiner ersten Bekanntmachung eine große Menge Auflagen bey verschiedenen Ausgaben erlebt, und ist auch in die deutsche und in die italiänische Sprache übersetzt worden. Die darinnen enthaltenen Lehren, zur Kenntniß der Menschen, und zu einem glücklichen und angesehenen Leben zu gelangen, haben demselben Hochschätzung erwor-

Vorrede.

ben. Man hat dieses Tractätlein, wie ich vernommen, insonderheit denjenigen, welchen die Erziehung obliegt, als ein Lehrgebäude empfohlen, das nützliche Lehren enthält, die Gesinnungen der Jugend zu verfeinern und zu veredeln, auch derselben die Würde der menschlichen Natur, und die sittlichen Pflichten gegen sich und andere vor Augen zu stellen.

Eine englische Uebersetzung von einem Buche, das in so vielen Händen, und dessen Ruhm seit langer Zeit festgesetzt ist, konnte, wie mich dünkte, gemeinnützig seyn; und ich habe geglaubt, daß vermittelt einer wohlfeilen und angenehmen Sammlung von bekannten ins Englische gesetzten Versuchen, man die Mittel befördern könnte, bey der fremden Jugend außer Engelland, die Gewohnheit einzuführen, unsere Sprache bey jungen Jahren sich bekannt zu machen.

Der Herr von Caillieres sagt S. II., daß die Erlernung der Sprachen, allen übrigen Arten
von

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von Wissenschaften, ausgenommen den Grundsätzen der Religion, vorgehen müsse. Es ist eine ausgemachte Wahrheit, daß große Vortheile daraus erwachsen, wenn man eine Sprache, besonders eine lebende, in einem Alter lernet, in welchem die Werkzeuge der Sprache noch beugsam sind, das Gedächtniß leichtlich behält, die Beschäftigungen geringe sind, und das Gemüth tiefe und dauerhafte Eindrücke fassen kann.

Der fast überall angenommenen Gewohnheit, bei der Erziehung, aus der französischen Sprache das erste Geschäft zu machen, ist es zuzuschreiben, daß in den meisten Europäischen Ländern, so viele Beispiele von Personen gefunden werden, welche nicht allein die französische Sprache vollkommen verstehen, sondern auch selbige zierlich und richtig sprechen können.

Da die Engelländer, so wie ihre Nachbarn die Franzosen, selten, oder doch nur unvollkommen, einige andere lebende Sprachen, außer der ihrigen, lernen, so hat ein jeder Fremde, der

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mit gebohrnen Engelländern Umgang pflegen will, es sey bey Besuchung dieses Königreichs, oder Handlung mit den Einwohnern, oder bey ohngefährer Bekanntschaft mit ihnen in der Fremde, wohl nöthig, sich die Englische Sprache zu erwerben. Denn ohne diese Kenntniß, wird gewiß ein Fremder keine Art von Geschäften oder von Umgang mit Engelländern haben, oder sich ihnen angenehm machen können. Auch wird ein neugieriger Reisender keine Einsicht in die Sitten, Gemüthsbeschaffenheit und den Character der Englischen Nation erlangen, wofern er es nicht in seiner Macht hat, sich mit ihnen vertraut in ihrer eigenen Sprache, weitläufig zu unterreden.

Sollte es jemals außerhalb Engelland zur Gewohnheit werden, daß junge Leute benzeiten, durch Englische Lehrer, die ihre Muttersprache recht sprechen und schreiben, zur Grundlegung einer Kenntniß dieser Sprache angeführet würden; so hätten alsdann die Engelländer ohne Zweifel das Vergnügen, welches die Franzosen oft genießen,

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nießen, daß sie fremde antreffen würden, welche dasjenige, was sie Englisch lesen, vollkommen verstehen, und die völlige Stärke desselben einsehen; zugleich auch richtig schreiben, und die Sprache nach dem wahren Accent, der richtigen Pronunciation, und Sprachart reden könnten.

Die folgende Uebersetzung einem jedem Anfänger nützlich zu machen, habe ich die kurze und lange Aussprache eines jeden Hauptselbstlauters auf welchen der Ton lieget, in jedem Worte, mit einem Accente bezeichnet. * Dieser entweder lange oder kurze Accent zeigt allemal die lange und stärkere Sylbe an: Also wird dieses ein guter Wegweiser für den Lernenden seyn, den Worten im Lesen und Sprechen die rechte Abmessung zu geben, vermittelt Verlängerung

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der

* Dieses Zeichen (') über einen Vocal zeigt die kurze, und dieses (˘) die lange Aussprache an.

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der einen Sylbe, und Verkürzung der andern in den vielsylbigen Wörtern.

Die Lehrart der ich gefolget bin, wird in Ansehung der Aussprache, im Falle unsere Vocale nur zweene verschiedene festgesetzte Töne habe, eine unfehlbare Regel an die Hand geben: Allein diese Buchstaben nehmen im Englischen bey ihrer abwechselnden Verbindung mit den Consonanten und andern Vocalen, eine so grosse Verschiedenheit von Tönen an, daß um den Ton eines jeden Selbstlauters fest zu setzen, man eine so große Menge Zeichen haben müßte, daß sie wahrscheinlicher Weise dem Lernenden eher eine Verwirrung als eine Hülfe verschaffen würden: Und in der That, es wird bey gewissen Vocalen der natürliche Ton in manchen Wörtern, wegen anderer Buchstaben, dergestalt verändert, und in andern so vollkommen verschlungen oder verschwiegen, daß allem Wahrscheine nach einem Fremden kein Begriff von der wahren Aussprache gegeben werden könnte, der ihm zu einer vollkommenen Kenntniß derselben eine wahre Anlei-

tung

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tung gäbe, was man auch für Tonzeichen dazu gebrauchen möchte.

Der Leser wird finden, daß die Tonbezeichnung der Wörter in den folgenden Blättern, mit eben denselbigen Wörtern die in Arnolds Englisch- und Deutschen Wörterbuche in 8vo vermittelt einem Accente bezeichnet sind, ziemlich nahe überein komme; Man sehe die Regeln die er am Ende seiner Vorrede wegen der Aussprache giebet; ich warne aber den Leser sich nicht zu sehr darauf zu verlassen: Eine Englische Aussprache die bloß nach einzelnen oder zusammengesetzten fremden Buchstaben eingerichtet ist, wird von der Vollkommenheit allemal entfernt bleiben. **

** In einem kleinen Werke so ich in vorigem Herbst 1774 herausgegeben, habe ich die Unzulänglichkeit, die Englische Sprache vermittelt obgedachter Methode zu lehren gezeigt: denn die Englische Aussprache, ihr Ton und Sylbenmaaß, erfordern eine besondere Zärtlichkeit. Besagter Tractat

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Tractat führt den Titel: Kurzer Unterricht von der Englischen Aussprache und Rechtschreibung 2c. und ist in Göttingen bey den Buchhändlern für 3. Ggr. zu haben. Es enthält dieses Werkgen practische Lehren zur wahren Englischen Grundlegung der Aussprache für Anfänger, und ich könnte dieses oder eines dergleichen, zum aufmerksamen Gebrauche, denen empfehlen, welche diese Sprache rein und ohne Vermischung eines fremden Accents oder Aussprache, erlernen wollen, welche letztere einem Englischen Ohre sehr unangenehm, und denen, welche mit Engländern umgehen, nicht wenig nachtheilig ist.



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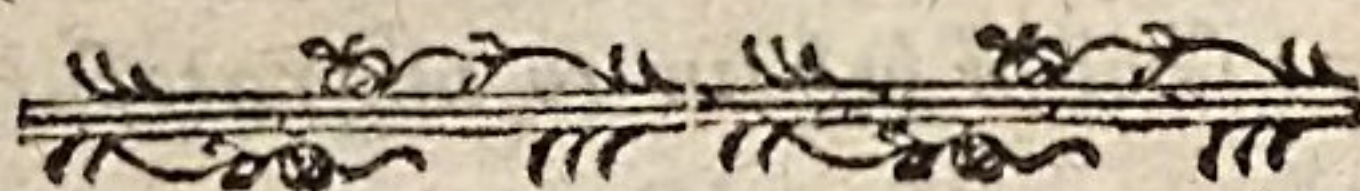
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THE
MAN OF FORTUNE'S
FAITHFUL
MONITOR:

TRANSLATED FROM THE FRENCH ORIGINAL,
ENTITLED

LA VE'RITABLE POLITIQUE
DES PERSONNES DE QUALITE'.

PUBLISHED FOR THE USE OF FOREIGNERS
ABROAD, WHO BEGIN TO STUDY THE
ENGLISH LANGUAGE.

*To become illustrious by our virtues, is
to become great and noble in the sight of
God.*

St. JEROME.



THE
MAN OF FORTUNE'S
FAITHFUL
MONITOR.

Though persons of quality have usually more sense and knowledge than other folks, they nevertheless commit faults which bring them into troubles, that often end in the ruin of their fortune and reputation. The cause of those errors into which they fall is, they do not square their actions by any fixed rules, but are actuated either by humour, caprice, or passion. Rules for conduct are, however, chiefly necessary for persons of fortune, their affairs being important, their employments considerable, and their interests delicate, and difficult to manage. They have likewise commonly many secret or open enemies, who behold all they do with



critical eyes, and are always seeking how to prejudice them, in order to profit by their disgrace. Hence, the necessity appears, under which they lie, never to act but agreeably to the dictates of prudence and right policy; and it is for this reason, 'I am induced, here to offer such maxims to persons of quality, as they ought to observe, if they would conduct themselves with wisdom, and maintain themselves with honour, in the great world. Though there is no one of these maxims, which 'I do not look upon to be as useful in practice, as just in speculation, yet, I do not pretend they should be followed, without being first examined. I have advanced nothing but what seems to me most rational and useful; and have expressed myself with that ingenuousness, which behoves an honest man, who in writing, does not seek to make a parade of his wit and learning, but merely to communicate the instruction he may have acquired to those, that, for want of experience or reflection, are not sufficiently informed in many articles it imports them to know. 'If 'I have endeavoured to show in the following work, how advantageous the practice of true wisdom is, considered only with a view to private life, 'I do not however mean to insinuate, we should be influenced in our conduct by the sole motive of acquiring, or preserving temporal possessions. O'n the contrary, I have remarked, it is our duty to propose to ourselves a much nobler end, and that the scope of all
our



our actions ought to be, to render ourselves perfect in the eyes of God, and to obey him, through love and gratitude.



I.

On being and Upright Man.

The state of an upright man, is the most valuable of all human perfections, since it includes the chief virtues requisite for fulfilling every duty, and is, at the same time, the foundation of true merit, and the principle of solid happiness. This excellent condition, while it insures us immortal glory in heaven, is no less conducive to our living with honour, and enjoying tranquillity, here on earth; for a man of known probity, is esteemed by every wise and judicious person, and his merit opens him a way to the first employments. Being ever resigned to the will of Providence, and free from inordinate desires, he finds consolation in his own virtue, and the peace of his mind is therefore never troubled, by the several accidents to which men are subject. 'As nothing is capable of taking from him the precious treasure he inwardly possesses, so nothing it is plain, can render him miserable. But it is otherwise with people, who place their happiness in health, beauty, riches, dignity, or other gifts they may have received from nature or fortune. The ordinary course of things,



or à thousand unforeseen' causes, may ravish these transitory favours from their owners, who are then the more miserable, as they cannot find where withal in their own minds, to console them for the loss of what they were so strongly attached to. Nothing then tends more to our advantage, than endeavouring to become an upright man. For which purpose, to be truly such, it is necessary to have a pure and lively faith; that is to say, to be firmly convinced of all the truths of the christian doctrine, and to hold libertinism and impiety in extreme horror. Our religion bears such striking proofs of its divine origine, and is besides so amiable, and so holy, that unbelievers, who dare make a scoff at it, are quite inexcusable. Whoéver examines into it without préjudice, and with a true desire of being instructed, will soon discover it to be vénerable by its antiquity, pure in its morality, sublime in its m'ysteries, and divine in its précepts. Therefore, what party is so safe for us to take, as that of submitting ourselves to the law of God, who, after having established his church in the midst of an idolatrous people, notwithstanding the opposition of all the powers on earth, obliged them, for all their pride, to acknowledge him for their créator, and to render him the adoration to which he is entitled. Indèed, what can we do more rational, than to embrace a doctrine confirmed by so many miracles, supported by the testimony of so many martyrs, uniformly taught for ages,

ages, and maintained by' sò many great mén, èqually celebrated fòr thè firmness óf thèir minds, and mòral réctitude, ás fòr thèir profound erudition. Besides fàith, wè mùst stìll hàve à lóve fòr and fèar óf, Gód. 'A lóve fòr him, in órder tò direct àll òur àctions tò his glòry, and à fèar óf him, ór his júdgments, tò kèep ús withín thè bòunds óf òur dùty, wèhén òur lóve is nót pòwerful enóugh tò withòld thè impetu- ósity óf òur pàssions. 'It is this lóve, jòined tò à sálutary fèar, enlìghtened by' fàith, and animàted by' hòpe, which fòrms thè pecùliar vùrtue, and dis- tinguishes thè réal chàracter, óf à true chrístian. 'A chàracter infinitely mòre glòrious thán àny óther, and wèhén dùly suppòrted, is thè ónly óne càpable óf procùring ús pèrfèct felicity. Thòse whò acknówledge J E S U S C H R I S T ás thèir lòrd, yèt live in scísm and hèresy, in v àin flàtter thèmsèlves with arrìving àt this sòvereign felicity; tò attàin which, óne ónly wày is tò bè fòllowed. 'And càn wè with rèason persuàde ourselves wè tàke this wày, wèhén wè wàlk in à ròad thát hás bèen chàlked òut by' mère prìvate mén, àfter hàving séperated thèmsèlves fróm thè càtholic chùrch, thè ónly spòuse of J E S U S C H R I S T, thè sòle depósitary óf his wìll, and fàithful intérpreter óf his wórd? Lét ús thén remàin inviolably fixé tò this hòly chùrch; by' this mèans, wè shàll bè frèed fróm thè dòubts, remórse, tróubles and unèasiness, with which thè hèretics and unbeliè- vers àre tórmènted: It is by' this mèans 'I sày, thát



ón the impòrtant àrticle óf religiòn, wè shàll pàs òur life ín àn agrèeable ànd càlm secùrity. Lèt ús nót thínk, howéver, òur háppiness depènds ón fàith alòne, ít depènds líkewise ón wòrks, ànd ón òur grátitude tò Gód, fòr the màny bléssings hè háshèaped upón ús. 'It is hè whò háshàde ús sùch às wè àre; òur bódies ànd òur sòuls àre the wòrks óf his hánds; òur vírtues àre the gífts óf his gràce, ànd òur tém-poral advàntages àre bléssings wè múst ascríbe tò his ínfinite bòunty. Hè ít is whò suppòrts ús únder temptàtions, whò stréngthens ús ín òur súfferings, whò consòles ús whén ín tróuble; ín shòrt, ít is hè whò gàve úp his sòn únto déath tò redèem ús, ànd whò háshè prepared àn etèrnal rewàrd fòr the fàithful obsèrvers óf his órdinances. Lèt ús nót bè insénsible tò sò màny bléssings; ànd sínce Gód requíres ín retúrn, nóthing búth òur heàrts, lét ús love sò grèat ànd wòrthy à benefàctor, obèy his commàndments, ànd bè assùred, thát nò sólíd pléasure, nòr trùe còmfort, is tò bè fòund, búth ín à pèrfect submíssion tò his adòrable will.





II.

To honour those from whom we received our being.

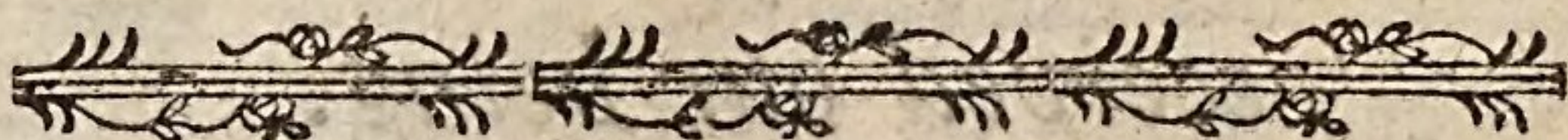
Tò honour those from whom we received our being, is not so properly a maxim, as it is an inviolable law, having been observed in all ages, as well among the most barbarous nations, as among the most polished people. From whence it appears, that this law, by being engraved in every heart, cannot but be natural. God, however, who knew the voice of nature alone, was not powerful enough to make itself obeyed in man, subject as he is to be hurried away by passion, has given him an express commandment, to honour those from whom he received life, and threatens him with the most severe chastisement, if he dares to violate this precept. Reason itself convinces us of the justice of God's order, for is it not highly proper to render our respect and assistance to those who, next to the Almighty, have given us our existence, and preserved it, by the care they took of us in our tender age? Children in general, but principally those whose birth is illustrious and their sentiments elevated, should not fail to acquit themselves of so lawful a duty, always testifying those emotions of love, submission, and gratitude, for their father and mother, which nature dictates to them. Thus they will avoid drawing upon themselves the fatal effects of God's anger. or passing among men

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for



for ungrateful, or rather unnatural beings, unworthy of life.



III.

On the importance of Education.

'As happiness or misery in this life, depends in general on education, a father who neglects to bring up his children in a right way, is no less blamable than those who are deficient in obedience and respect to their parents. 'A corrupt disposition is productive of every vice, unless assiduous endeavours are early used to improve and direct it to what is good; and a virtuous disposition will be ruined, if it is left without culture; for in our youthful years, when the passions are strong, the heart, flattered by the charms of its desires, easily delivers itself up to them, if the mind has not previously been informed of the poison they conceal. We but too often see the sad effects of a want of education; thus a young man who has been neglected, having neither knowledge nor principle, is incapable of filling any post. His passions, by whose direction he is guided, beside leading him on to dissipate his wealth, and sacrifice every thing to his wishes, expose him to the hatred and contempt of every body. The follies of which he is guilty, bring him into difficulties, and sometimes proceed so far



far as tò dò dishónour tò his fá mily, and càuse the lóss óf his reputàtion fòr éver. What remórse is this fòr à fàther, whò omítte d tò begín betimes tò instruct such à sòn, tò inspire him with devòtion, and gíve him júst prècepts fòr regulàting his mórals and cònduct, as it wàs his undòubted dùty tò hàve dònè. Bút ón the còntrary, what mùst bè the jòy óf him, whò hàs himself tàken pàins in fòrming the mind and the heart óf his child, tò sèe him, fróm his éntrance in the wòrld, acquire univèrsal estèem, becòme in fàvour amóng pèople óf mérit, acquit himself with crédit in the high emplòyments confèrrèd ón him, dòing hónour tò his fá mily by his supèrior tàlents, and gròwing dàily wiser, mòre vèrtuous, and mòre àble. Thèse àre the frùits óf à gòod educàtion, and which àre prodúctive óf pèace in this life, and felicity in the óther. Fàthers, thén, òught néither tò negligènt nòr spàre àny thíng, in gíving à gòod educàtion tò their children, and children, ón their pàrt, shòuld regàrd thát time as précíous, which is emplòyed in tèaching thém their dùty, and in gròunding thém in thòse brànches óf knòwledge, the utílity óf which thèy wíll themselves expèrience, dùring the whòle còurse óf their lives. Thèy òught tò sècond the càre tàken óf their educàtion by applicàtion and docílity, sínce it is àn óbject which immèdiately regàrds themselves, and whereín thèy àre mòre ínterested thàn àny óne élce.





IV.

*What a young man of Quality
ought to learn.*

Every science contains certain truths, and as we naturally wish to know truths, there is always some pleasure in apply'ing to the sciences. Nevertheless, we ought not to undertake them all indifferently. There are some branches in the mode, being learned merely for amusement, while others are necessary, and particularly for a man of fortune. Of this last kind are Moral philosophy, Politics, and History, the former of which furnishes him with unerring principles for framing his morals, and the other two with understanding to conduct himself with prudence. The Mathematics, comprehend so many eminent discoveries, and are in these times so highly prized, that he ought to be master, at least of the easiest and most useful part of them; such as Arithmetic, Geography, and the sphere. To which may be added, a slight acquaintance with Geometry, because this branch makes those who apply to it cautious, and circumspect in their judgments, it teaches them likewise to follow an exact method in their researches after all kind of truths, and unperceiveably accustoms them to a close attention, which is so necessary in studying the sciences, and even in transacting of common business. Rhétoric, is still more important for the disciple to be instructed in; I mean, that species, which not only teaches him how to speak well,



well, but also to win his hearers. This excellent art, is sometimes of great service in occasions where strength, courage, and valour would be useless. Thus it enables us to insinuate ourselves with address into the favour of princes, and great persons, to treat with friends, enemies, and strangers; to become masters of the heart, and to manage the inclinations of the soldiery and people at pleasure. Philosophy, is no less useful, for it enlightens and enlarges the mind. Logic, and Metaphysic, make him more accurate and more knowing; and experimental Philosophy, in discovering to him the secrets of nature, and bringing him to reflect on the beauty, order, and admirable connection of the universe, excite him at the same time, to adore the author of so wonderful a work. The study of the languages should precede that of more weighty sciences, except morality, whose fundamental rules cannot be learned too early. The bodily exercises also ought not to be neglected. They preserve the health, strengthen the constitution, and give an air of freedom, and a certain grace, to the exterior motions, which immediately and agreeably strike the beholder, to our no small advantage in the world. I will not here speak of the sciences peculiar to each profession, for I conclude, that a young man destined for the church, will perfect himself in divinity; a man of the long robe, in law and customs; and a military man, in all which concerns war.



V.

*What ought to be the end of his
Studies.*

Study, in itself, is a useful and laudable employment, but as things which are good in themselves, take a different nature when done through a bad principle, we should examine what is the motive of our application. Commonly, it is either to gain a reputation, to procure some advantageous establishment, or to be useful to the public, which inclines every man, according to the decrees of Providence, to exert himself agreeable to his ability, and the talents he has received. The two first of these motives, being founded on pride and interest, are bad, and it is better not to study at all, than to do it with such views. The third, as it makes a part of the law of nature, and is grounded on the principles of religion, is just, and worthy a generous heart. Those, therefore, who are intrusted with the education of youth, should give them early to understand, that the time spent in study, cannot be well employed, if the fruits of it are not applied either to the glory of God, their own perfection, or the utility of the church or state.

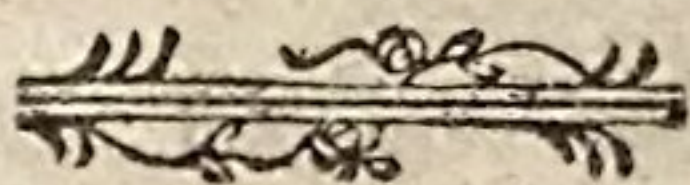


VI.

VI.

Of the right use of Science.

Those, who by their birth or condition, have been bred up in a superior manner to other men, ought likewise, I think, to excel them by the extent of their mental acquirements. 'At least, it cannot be doubted, but science must be very useful to a man of quality, provided he knows how to make a right use of his studies; that is, instead of priding himself on his abilities, he applies them to the government of his heart, and improvement of his mind. By this rule, however capable, or learned he be, he should never make a vain, unseasonable shew of his erudition, dispute with warmth about trifles, seek to reduce every thing to the standard of his own opinion, or speak in a dogmatic tone. Such pedantic airs as these, are extremely displeasing to persons of good sense. 'An acquaintance with the belle lettres should polish our manners, and render us more amiable, discreet, and circumspect. 'And indeed, we usually find, the real learned, have much moderation, humility, and judgment; being, in proportion to their knowledge, so much the better acquainted with their own defects and duties.



VII.



VII.

What is due to Parents.

It is incumbent on us, both from the law of nature and decency, to pay our parents the respect that is due to them. We should also maintain their honour, and advance their interest, provided, however, it be not done at the expence of justice. To live in strict union with our relations, is not only an article of duty, but is over and above of considerable advantage. We scarce ever see a family fall into decay, who are thus united; they mutually assist and support each other, whether it be among themselves, or by the medium of friends, and this good understanding keeps them in honour and power. Should it happen our parents have no great merit, still charity, and a regard to our own character demand, that we should avoid breaking with them. We should even conceal their defects, as much as lies in our power, and when opportunity offers, never refuse to serve them.



VIII.

VIII.

*To be obedient to the laws of
Government.*

Divine order, the disposition of civil society, and general good of mankind demand, that we should be subservient to the established laws: Thus, in a monarchic state, the subjects are bound to honour and obey the king, and in a republic, to be obedient to the magistrates: these are duties indispensable, having been regarded as general rules from all ages, and among every people. Such forms likewise, in a government, as have received a sanction by long custom, should never be altered, but when the benefit of the public is concerned, or for reasons which annul those which gave them birth. The novelties, which private persons might be inclined to introduce, in the administration of a state, would be apt rather to destroy, than strengthen, or increase its power. History is full of examples which prove this to be a truth. Those who revolt against their sovereign, in vain accuse him of violence and rapine, as a cloak for their rebellion. Blinded by ambition, they never reflect, that God orders us to obey the powers he has set over us, even though they should abuse their authority, unless they would oblige us to do what he has himself forbid: that the laws of civil society, have always condemned rebellion, however specious



à pretence may be alléged for it; and, in short, it is proved from the experience of all ages, that by the horrible attendants on civil war, the revolting of the subjects, is productive of greater evils by far, than any a bad prince can make his people suffer. Were subjects allowed to disobey their superiors, (as rebels think they have a right to do) upon every occasion, when they suppose there is room for complaint, no society or form of government could subsist, since each man, mislead by passion, would not want plausible reasons to resist the most lawful powers. Therefore, let him who has been appointed to the sovereign authority, make ever so ill an use of his prerogatives, the people should still keep within the bounds of their duty and obedience. And while they attribute their sufferings to the chastisements of an angry being, who bears the hearts of kings in his hands, let them beg of him, to grant their prince, the virtues requisite for governing them with as much mildness as justice. Happy, however, is that state, where the king regards his subjects as his children, and the subjects consider their king as their father! Happy is that kingdom, in which the prince studies only how to procure the felicity of the people, and the people in return, endeavour properly to acknowledge the care the sovereign takes of their good! Happy then is France, where exists so perfect an union, and so admirable a harmony, between all the members of the state, and their august chief!

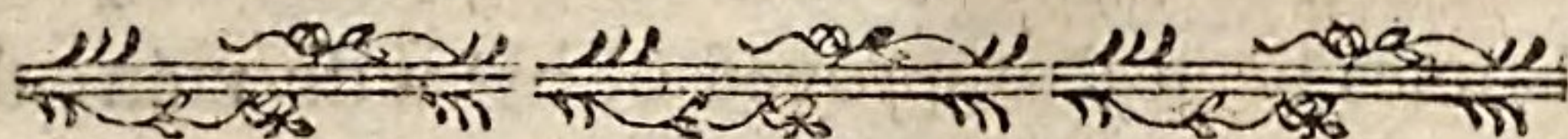
IX.

To be attached to the king only.

THIS máxim is búť à cónsequence flówing fróm the precèding óne, the láws óf státe obliging ús tò obèy the kíng, ánd forbídding ús áll thát ís cóntrary tò this prímitive dùty. Nów thòse whò àre whòlly devòted tò àny mán, supèrior ín bírth ór ránk, àre ín dànger óf fáiling ín theír dùty, íf hím, át whòse devòtion they àre, ís hímself defícient thereín. Fór this réason, these véry clòse, unèqual tíes, hàve át àll tímes bèen disappróved óf by wíse mén, they bèing, ón màny accòunts, cóntrary tò òur náatural obligàtions. Wè shòuld rénder the fírst pèrsonages ín the kíngdom, the respèct thát ís dùe, búť néver gíve ourselvès úp tò thém, ín súch à mánner, ás próbably tò sèll thém òur líberty, óf whích the kíng alòne ís máster. 'I dò nóť, howéver, tòtally bláme àn attáachment fór the grèat, búť thén íť múst nóť bè càrríed sò fàr, ás éither blindly tò fólloiw theír unlawful commànds, ór tò dò àny thíng íncónsístent wíth òur dùty. Fór òur òwn secùrity, wè òught fírst tò exámine, íf thòse grèat fòlks, àre loyál ánd obèdient tò theír sóvereign, ánd whéther they dò nóť expéct, ín retúrn fór theír fàvour, wè shòuld jòin thém ín whát ís còunter tò the réverence wè òwe òur prínce. Shòuld wè díscóver they hàve unjúst víews, íť ís thén wè múst shún thém, géneróusly sàcrífícing tò



our duty, the hope of any advantage whatever. 'As to the flattering promises of great men, who become heads of parties, they are not to be relied on; instead of these persons being able to benefit others, they fall themselves into the lowest misery, and all those who were dependant on their fortunes, are brought into the same state, when both one and the other, receive the punishment their crimes have justly deserved. Be therefore assured, that let whatever troubles happen in a kingdom, the safest, and most just method is, to remain faithful to the king.



X.

*Against those who censure the
government.*

'It is a mark of the highest presumption for subjects to censure the government, or pretend that public affairs would go on better, if directed after their own ideas. Their business is not to resist, but conform to the common ordinances, without murmur or opposition; for notwithstanding a reformation of abuses, which from time to time creep into government, is greatly to be wished, yet, to undertake such a work without legal injunctions, would be to shake the constitution, rather than establish good order

order in it. 'As it belongs to none but the king and his ministers, to inquire into defects in the state, private persons are to blame, in daring to find fault with the administration. Nevertheless, when the assemblies in the different provinces, discover any abuses in their departments, they may make use of the authority they are invested with by the king, to apply a remedy. 'If the disorders are out of the reach of their power, and are of serious consequence, they ought to send information to the king, in order that he may take such measures, as he shall judge most favourable for his people. But, after all that can be alledged, the king may do as he pleases; and supposing he should not grant some requests, which appear well founded, his subjects ought to be assured, he acts thus for their good, and from other reasons known only to him and his council.



XI.

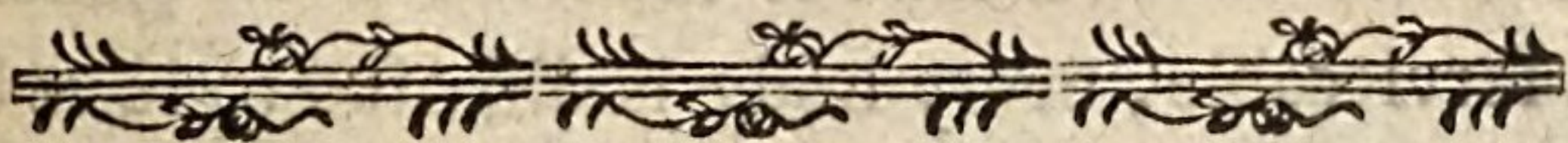
*Against the authors of troubles and
conspirations.*

From the foregoing arguments, we may judge of the wickedness of such men, who, under a pretence of asking a redress of abuses, revolt from their obedience, and thereby create those fatal commotions



in the state, which often convulse, and even sometimes overturn, the kingdom. While these cabals are forming, many persons employ a false kind of policy, or rather vile artifice, to get themselves advanced at court. They throw a veil of mystery over their conduct, imagining that the prince, suspecting their loyalty, will, out of fear, or to keep them to their duty, grant them those offices to which they aspire. Experience teaches us, however, that no one succeeds by this captious, impolitic mean; on the contrary, it is usually productive of ruin to its author. Therefore, we should constantly reject every proposal which leads to a violation of our duty, and avoid the most minute article, which may give room for suspecting our fidelity. Unlawful as these sort of conspirations are, they are yet less criminal, than those which invade the sacred person of the king, and aim at dethroning him. The chiefs of these detestable factions, like mad men, sacrifice every thing to their passion, and must be looked upon as the cruelest enemies to their country; and though they loudly declare they took up arms to defend the established laws, no one will any longer be deceived by so stale a pretence, for we learn from the writings of many eminent men, that according to all laws, human and divine, every one is indispensably obliged to be faithful to his prince, and that a lawful sovereign has a divine right, as he holds from God alone. Hence men, who, instead
of

óf continuing lòyal tò theír kíng, sèek tò usúrp his plàce, ór gíve the sòverèignity tò anóther, trámples ón thòse làws they preténd tò defénd. 'In Frànce, 'England, ànd àlmost évery óther còuntry, the scéptre cànnòt bè gíven ínto àny hánd búť by' ríght óf succéssion, ànd íť ís hèld tò bè the grèatest críme, súbjects càn bè guíltý óf, tò sèize the sòverèign pòwer. Lét ús thén lóok wíth hòrror, ón thòse wícked at-
témpts upón the ròyal authóritý; ànd íf the cròwn ís óffered tò bè tàken fróm the héad óf the prínce, màke úse óf évery éffort, èven àt the házard óf òur líves, tò màintàin hím ón the thròne. Nòthing búť thís ùnion, betwèen fàithful súbjects, ànd theír làw-
ful prínce, càn hínder the rùin, ór rè estàblísh pèace ànd tranqúílity ín à stàte, engàged ín à cívil wàr.



XII.

On the means to make oneself beloved.

Nòthing ís sò advantàgeous ín à còmmerce wíth man-
kínd, às the àrt óf màking onesèlf belóved. Hè whò
knòws hów tò màke hímself màster óf the héart,
fínds fríends ànd protèctors évery whère, ànd cón-
sèquently, undertàkes fèw thíngs, whích dò nòt
háppily succèed. Búť íť wíll bè àsked, ín whàt



manner are we to possess ourselves of what is so difficult to be won? I answer, it will appear easier than is imagined. In the first place, good breeding, is of considerable use for this purpose. Good breeding, renders the mind supple, and gives it an insinuating softness: it not only makes us fearful of offending others, but inclines us to accommodate ourselves to their humour, as much as decency will permit; and by inspiring us with complaisance and attention, for those with whom we live, conciliates their affection. Secondly, sincerity, when accompanied with prudence and discretion, is another means of gaining the love and confidence of those we converse with. Thirdly, a humane, benévole temper, is of great effect towards coming at the heart; for when a man is reported to be generous and serviceable, every body is disposed to love him, even before they are personally acquainted with him. To these methods, I shall add a general rule, which seems in substance to comprehend them all. *'If you wish to be beloved by others, first convince them of your own attachment and esteem.* For it affords so sensible a pleasure to be beloved, that no one can refrain from loving in return, and having a good will for the person, who is the object. These are the most liberal ways of getting admittance into the heart. Few persons indeed practice them, and therefore, their happy effects are rarely felt. There are other methods to attract the affections of men, such

such as are adapted to their age, humour, the state of their affairs, and the various turn of their minds; but I will not here point them out; I shall only add, that almost every one has his foible, or predominant passion, through which he is easy to be won. Though this being usually a disorderly passion, it would be baseness, if to serve our own ends, we flattered him on this side. Such conduct, would be to violate the laws of honour, and moral rectitude, which teach us, *That it is never allowable to employ illicit means in accomplishing, even our most commendable designs.*



XIII.

On high birth and reputation.

A man of quality, had much better lose his life, than forfeit his honour, by the commission of a shameful or vicious action; and the more elevated his extraction is, the more guilty he will appear, in degenerating from his ancestors. The wealth, dignity, and high birth, which heighten the merit of persons of worth, cast an additional cloud of confusion and shame, on those who have sunk their reputation, or ruined themselves by their crimes. 'Of what then are many persons thinking, who boast of their quality, in living after a manner unworthy a christian,



or an honest man? Can they imagine honour is an hereditary possession, or the glory of their forefathers is reflected on them, while they are sullied by their vices? True nobleness, and real greatness, are attributes of the soul; and if men who are born noble, are preferred to plebeians, it is because they are supposed to possess virtues which agree with their illustrious birth. Thus, honour, generosity, courage, valour, fidelity to their prince, and zeal for the public good, are the characteristics which ought to distinguish them; and it is by practising these qualities, they will increase the splendor of their origin, and surpass their ancestors in fame. They should guard against giving themselves up to the impulses of passion, since one single bad action, is enough to destroy all the reputation they have been acquiring for many years. What a misfortune must it be to lose so valuable a possession. 'If young people would reflect on the advantages of a good reputation, they would undoubtedly be more cautious and wise. 'In this age, it is by having a good character, that we attain to the favour of the prince, and advance at court or in the army; it is this, which opens a way to merit, and makes it every where be honoured; in short, it is by the good opinion the world have of us, that we augment the number of our friends, and are favourably regarded by all mankind. 'On the contrary, a man who is known to be vicious, is hated, despised, and avoided, by every

every body: nor must he hope for the favour of the prince or his ministers, for they will scarce promote him whom they cannot esteem, or dare not trust. From whence it follows, there is neither honour nor employment for a man without principle. But if such a one happens to have great riches, some miserable slaves to interest, will perhaps unite themselves to him; true friends, however, he will never have, and he will find himself abandoned by all honest people.



XIV.

On the choice and alteration of our Station in life.

As it is of the most dangerous consequence to be too hasty in choosing a station in life, we ought not to come to any resolution on so important a subject, till we have deliberately examined our inclinations, power, and talents, that we may know if we are capable of fulfilling the duties, and can support the labour and trouble, of the profession we are disposed to embrace. We should likewise, sincerely open our mind and heart, to some wise and judicious person, in order to ask his opinion, and hear his advice: but our first, and indeed, principal care ought to



tò bè , in an affair óf fúch mòment , tò confúlt with Gód; fòr withòut his divíne gràce , wè cànnòt júdge whàt càllíng pròvídence hás ínténded fòr ús. Wè òught besides , clòsely tò quéstíon ourféives , whether , accòrdíng tò thè bád exàmples óf thè àge , wè àre nòt pròmpted tò détérmine ón òur chòice , b'y ínclínàtion , ór félfísh cònsíderàtions ónly , withòut àny regàrd tò òur fùture salvàtion. Sélf lóve , thèrefore , shòuld hàve nò ínfluence , in sò crítícal à cònjúcture. Stíll , íf àfter hàving reflécted ón évery cìrcumstànce , wè discóver thát Gód hás nòt càlled ús tò an exchànge óf situàtion , wè shòuld còntínue ín thát hè hás plàced ús ín , ànd appòínted fòr ús. Fòr tò dispòse óf ourféives withòut his spírít , ór còntínually tò bè òfferíng up wíshes , chàngíng dréss , ànd méthòds óf lífe , ís ràther vàínlý sèekíng tò sàtisfy òur òwn réstlessnéss , thàn sèríously gràspíng àt hàppíness. Thère ís àt thè sàme tíme , grèàt rísque ín àlteríng òur prèsent situàtion , unléss ít bè dóné ín còmplíànce tò thè stríctest rùles óf prùdence ; whèrefore , lét ús bè upón òur guàrd , agàínst bèíng mísléad by' cápříce ór pássíon , fòr excépt rèàson , enlíghtened by' fàíth , pronòunces à chànge nécessàry ànd àdvantàgeous , ít cànnòt bè fòrtunate , ànd wè shàll hàve à lóng pénítence tò sustàín.



XV.

To be vigilant, assiduous, and laborious.

Without assiduity, nothing we take in hand can be well accomplished. 'If great geniuses, with all their care and abilities, are not always successful in their undertakings, what can we expect from those of a less extensive capacity, who do not industriously endeavour to bring their designs to bear. 'A man, who seeks to advance himself, finds a thousand obstacles in his way. The envious oppose his elevation; his competitors are eager to snatch the post to which he aspires; those who precede him, try to hinder his advancement; his equals do their utmost to get before him, and those that are beneath him, push to keep pace with him. Nothing, but extreme diligence, can overcome this variety of opposition. We besides live in an age, when nothing pleases but what is great, and perfect in its kind; whatever is but middling, is either despised, or little esteemed: so that, whatsoever degree of genius we possess, it is scarce possible to arrive at excellence, without much application. 'It is then, but deceiving ourselves, in believing we shall be a man of parts, if we do not resolve on close and constant labour.





XVI.

On our first undertakings.

'It is a common, though useful maxim, that before engaging in any undertaking, we should fix on the most probable measures for the purpose, in order to have nothing to reproach ourselves with, in case of a disappointment. 'Our first enterprizes demand extraordinary exertion. The fortune, and reputation of a man, will often depend on the manner he acquits himself in his first employment. Should he meet with disapprobation on his setting out, he will be accused of want of judgment and conduct, and afterwards, no office, which requires an exertion of the faculties, will be trusted to him. For example, in military affairs, he will be called hare-brained, for his rashness, in allowing himself to be beat, in such and such a rencounter, and when an enterprize is to be executed, to prevent a miscarriage, it will be left to the direction of one they think wiser than he. Thus they blame a young officer, who, instead of being guilty of the fault imputed to him, has, perhaps, commendably done his duty. But no matter, he was unfortunate in his first attempt, and must therefore have been imprudent. 'If people are, as we see, so unjust, as to censure those who are innocent, what indulgence will they have for him, who behaves ill in his first post. 'A young man there-

therefore, who begins the world, cannot be too careful to give a favourable opinion of his conduct: and this precaution is of the more consequence, since the first impressions that are formed of us, are not easily effaced.



XVII.

By what method we should seek to acquire the esteem of Princes, and great people.

'It is as commendable, to gain the esteem of princes by' a generous, liberal, behaviour, as it is shameful to have acquired their favour, by' a base complaisance. 'A man of quality, in his commerce with these high personages, should maintain himself with honour, and never permit interest to lead him to commit the least thing derogatory to his birth. Besides devoting them his services, he should pay them great respect and deference, and upon every occasion, prove to them, how much he is concerned for their true welfare. When he perceives things are hid from them, which it imports them to know, he ought freely to inform them, observing however, great circumspection and respect, in the manner of doing it. He who follows this conduct, seldom falls under their displeasure. The veracity of his be-



behaviour, justifies itself; and notwithstanding a proof of sincerity, sometimes shocks princes and great people, yet, as they are naturally generous, when it is accompanied with discretion and submission, it is more agreeable to them, than is frequently imagined. Excessive flattery is displeasing to them. They despise flatterers, for a meanness of soul, which is capable of the greatest baseness, when fortune is in question. They can perfectly well distinguish an honest man they may confide in, from a courtier, whom they know has no greater affection for them, than what his interest points out. 'It will therefore be taking an improper method, to come into favour with the Great, to cringe before them, or shew them a sinful obedience. The man who pleases them most, and whom they soonest raise, is he who honours and serves them on occasion, yet is honest, sincere, and not to be detached from his duty, by any consideration whatever.



XVIII.

On the advantages of true friendship.

To judge of the advantages of true friendship, we need, I think, only to reflect on the state of a man, who has no friend. Like a forlorn stranger, in the bosom, even of his own country, when he is in want of support, advice, or assistance, he finds none on whom he can rely, or from whom he has reason to expect any succour. If any good fortune happens to him, he is scarce sensible of an increase of satisfaction, because he has the uneasiness to find, no person takes a share in any thing that regards him: and should he by chance fall into disgrace or misfortune, he sees himself obliged to sustain the whole weight of his sorrows, though it be scarce in the power of a man to stand under it. But a faithful friend bears a part, both in our joys and in our griefs. He comforts us in our troubles, invigorates our desponding courage, and by his credit and wealth, generously supports us under our declining fortune. His judgment is of great use to us in our affairs, and his prudent advice, makes us rectify whatever is faulty in our morals, or defective in our conduct. Without dwelling farther, on the good offices a friend can do us, how much could I say on the pleasures we feel in friendship itself, abstracted from other con-

con-



considerations. 'It is certain, that one of the greatest satisfactions in life, consists in loving and being beloved. Nothing is so pleasing as this sympathy of inclination, and conformity of sentiment, which subsists between two real friends! Nothing can be more delightful, than the sincere and reciprocal confidence, with which each communicates his most secret thoughts to the other! What has been said, conveys but a faint idea of the advantages and joys of true friendship: it is not possible to describe them in colours sufficiently strong or lively, we must have loved ourselves, to have a right conception of them.



XIX.

On the choice of a Friend.

'If the benefits arising from a sincere friend, are so considerable, the perils to which a false one exposes us, are no less great: for besides being made partakers of the crimes into which he draws us, we fall under the same predicaments, his own bad conduct has plunged him. We ought, therefore, never to enter into a friendship with any man, who does not possess the necessary qualities for becoming a true friend. The first, and most essential of these

is,

is, piety, without which, the most intimate friendship, not being erected on a solid basis, cannot long subsist: contrary passions, soon sow dissention between those who are united by interest, or some other motive, still worse. 'As purity without prudence, cannot well go through the world, the friend whom we chuse, should, as well as pious, be wise and judicious. He ought to have a tender, generous, but resolute heart; to be well bred, modest, liberal, master of his passions, and constant in every duty; in a word, he ought to be a perfectly virtuous man. 'If we ourselves enjoy these intrinsic qualities, we shall for ever continue in harmony with a friend of a similar character, and friendship so pure, will not a little contribute to our happiness. Where, however, shall we find such a friend? I own, it is but seldom, so many excellencies are centred in one person: but after all, provided a man possesses the chief virtues, of which we have spoken, such as piety, prudence, good behaviour, and is exact in his duties, we must resolve to put up with his foibles. For as we have each of us our own defects, and wish them to be overlooked by others, it is but just we should have, in our turn, some little indulgence for the errors of a friend, who, human frailty excepted, may have great merit.



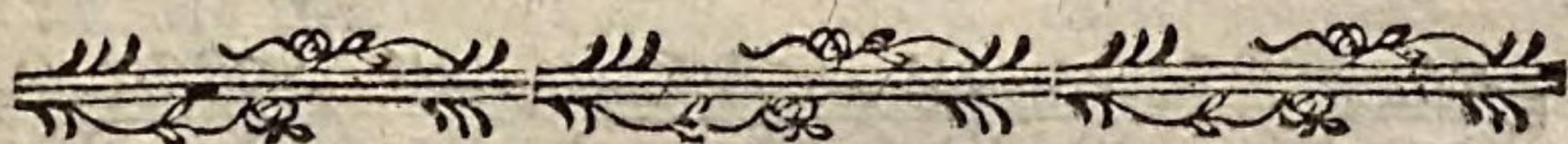


XX.

On the good and bad use of time.

'One of the most certain methods to enjoy quietness in this life, and be happy hereafter, is to make good use of our time. To which end, we should each apply to those studies consistent with our prospects and situation; read select authors, contemplate when at leisure, love truth, and be guided by it in all things. We ought also, to commune often with persons of knowledge, and to seek to know men in general, but ourself in particular; to try to get a perfect acquaintance with the station in life we design to embrace; and when once we have entered upon it, punctually to acquit ourselves of its functions. But as no occupation can produce solid happiness, unless it has virtue for its principle, our first care ought to be, to love and serve God faithfully, observing, that all our actions have a tendency to his glory. Persons who thus employ their time, far from finding it tedious, spend their life in a calm and agreeable manner: they furnish their minds with material and useful knowledge, which entertains them when alone; and while it gains them the esteem of intelligent people, makes them useful to their country, and serves them to adjust their morals, and govern their affairs by'. 'On the contrary, those who shun profitable and honest labour, and are busied in nothing but

bút rúnníng àfter theíř pléasure, méeť ónly with contémpť. Thèy líve ín útter ígnorance óf évery dùty; ánd by' néver énteríng ínto themsélves, ínsénsíblý fall ínto írregulárítíes, whích, áfter hàvíng corrúpted theíř heàrt, corrúpt líkewíse theíř mórals, ánd dríve thém ínto wíckedness ánd líbertínísm: sò thát, úseless ás theíř lífe wás át thè begínníng, íť fróm thénce becómes abándoned, ánd ís éver atténded wíth mísfórtune. Sínce thén, thè cónsequeñces óf shàmeíul ídleneß are sò fátał, ánd óñ thè óther háñd, thè màkíng à góod úse óf óñe's tíme, ís pródućtíve óf sò múch felícítý, ís íť nóť súřprízíng thè majóřítý óf mànkíñd réckon tíme fór nóthíng, stúdíng óñly hów tò lòse íť, ánd ín whát màñner thèy sháll gò thróugh lífe, wíthóut dóíng ány thíng fór thè séřvice óf Gód, thè públic, óř themsélves? Lét ús thén nóť bè ímprúdent enóugh tò commít sò greát à fáult, ás tò wáste òur tíme, íť bèíng írrepàrable, ánd fólłowed by' éñdless repéntance.



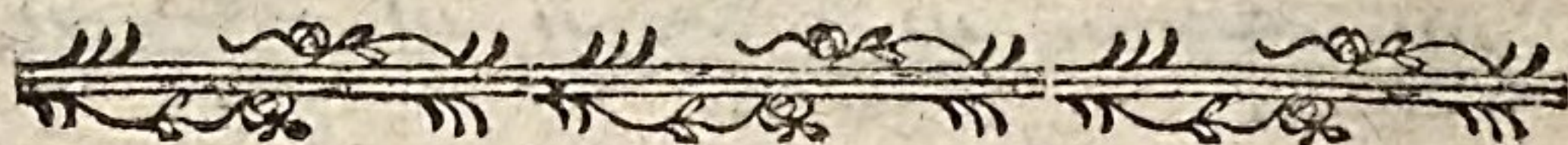
XXI.

Speak little, and be attentive to others.

‘As mén àim át shíñíng ín còñversàtíon, by' à díspłàý óf theíř wít ánd léárñíng, thèy thèrefore àřdently wísh tò bè heàrd: hénce íť fólłows, thát íf wè



spèak little ourselfes, and àre attentivé tò what óthers say, wè shall éver infallibly please. 'One wòuld imáginé, thòse whò spèak mûch, regarded thè pèrsons thèy convèrse with, ás ignorants, whòm thèy àre instructing. Indeèd, grèat spèakers àre lòoked upón by évery bódý, ás pèrsons hàving tòò góod an opínion óf themselfes; and thèir lóng harángues, frèquent repetitions, and tédious detàils, by' tiring thèir hèarers, màke thém gènerally avòided. 'A mán óf sènsè, whò is acquàinted with góod mánners, càrefully lìstèns tò óthers; hè spèaks líttle himself, bútt what hè dóes say, is àlways tò thè púrpose. Hè is vèry resèrved, and partícularly in explàining his thòughts, ón mátters thát àre délicate. By' this cònduct, withòut declàring his òwn sèntiments, un- lès rèason permíts, ór decòrum requíres him, hè léarns thòse óf óthers; discóvers what is thè cha- racterístic óf thèir mìnnds, and avòids thè fàults into which tòò grèat spèakers fàll.



XXII.

On Duelling.

'It is surprizing, thè bàrbarous cústom óf duèlling háas continued sò lóng in Frànce. What mádness tò cút óne anóther's thròats fór à prívate quàrrel, ór fór à trifle, ás is òften dónè. Thè fàtal cònsequences
 óf

óf fúch à brútal áction, cannot bè behéld without
 shúddering. Thè mán whò is húrried by pássion into
 this excéss, lóses his whòle fòrtune, is oblìged tò
 lèave thè kíngdom, and óf còurse, tò bè fòr éver
 séperated fróm àll thát hè hòlds mòst dèar. His life
 hè házards twò wàys; hè mày lòse it in thè cómbat,
 if hè is overcóme, ór ón à scáffold, if hè escàpes;
 and tò complèat his misfòrtune, hè lòses his sòul, if
 hè is kílled ón thè occàsion. Sòme wíll cry, it is
 tò présérve óne's hónour, thát wè expòse ourselves
 tò àll thèse périls. Fàlse and ímpious preténce!
 What! shàll unthínking mén fày, in thè míddle óf à
 chrístian còuntry, thèy présérve thèir hónour, by
 víolating thè fírst, and óf àll óthers, thè mòst in-
 dispénfable dùty; 'I mèan, tò obèy Gód. Persuàded
 às fúch pèople mùst bè, óf thè glòry in execúting
 thè órders óf thèir prínce, càn thèy thínk it shàme-
 ful tò fúlfíll thè làws óf thè sóvereign óf prínces, in
 sàcríficing tò hím reséntments, whích àre óften thè
 mòst unjúst in thèmsélves. Bút, sètting à pàrt thè di-
 víne injúnction, dóes thè Mónarch, ór ráther thè héro,
 whò rèigns in Frànce, nót knòw, whát cónstitutes
 réal bràvery? Yés, hè estèems thòse às génerous
 and bràve, whò, obèdient tò his wíll, dò nót un-
 dertàke tò dò thèmsélves jústice by àrms. Hè re-
 sèrves tò himsèlf thè cógnizance, and reparàtion óf
 ínjuries, ór refèrs it tò mén in his còuntry, thè bést
 expèrienced in thèse mátters. Thè hónour thèrefore,
 óf thòse whò dò nót tàke revénge, is in nò dànger.



as the prince himself has passed his word for its safety. Besides, judicious persons, approve of the prudent conduct of those, who stifle their resentment, to obey both God and the king. For they know, that to abandon oneself to anger and heat of revenge, is brutish, but to be able to master ourselves, by a conquest over our passions, is the property of a great soul. 'Are not these motives enough, to expose the criminality and blindness of those, who dare renew a custom which is now almost abolished? Let no one then imitate those inconsiderate men; but that the sad remembrance of so many worthy persons, who have ignobly fallen in these forbidden combats, and semblance of the danger to which we expose ourselves, withhold others from suffering themselves to be driven on, by the impetuous emotions of anger and vengeance, to commit an action, which will bring upon them the greatest of evils.

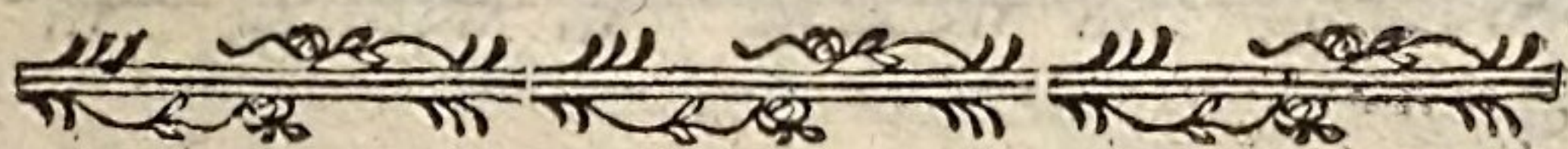


XXIII.

To render ministers, and persons in power, the honours due to them.

Servilely to fawn before ministers, and those that are in favour, is a meanness; to despise them, is ill judged pride; and to censure their conduct, is rashly exposing ourselves to the indignation and resentment
of

of persons, who can easily do hurt to their enemies, and therefore are the more to be feared. Between these wrong extremes, persons of quality should steer a middle course, that is, by having an apparent deference and respect, for men who are dispensers of the prince's liberalities, and help him to support the weight of affairs. 'A nobleman, if he does not lower himself too much, may very well try to gain the good graces of people in power; nor should he neglect the advantages he may derive from their protection, on condition, he employs honest methods in the attainment. 'If at any time he receives services from them, the laws of honour oblige him, to shew them, when called upon, that degree of gratitude, which regard to himself, and the king's duty permit.



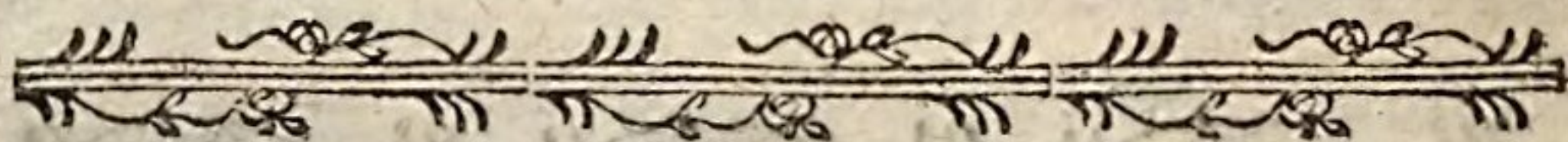
XXIV.

On the love of Pleasure.

There are some persons, who give themselves up so violently to pleasure and excess, as not only to destroy their health, but frequently to lose their life. 'Is it not madness for men to pursue gratification beyond the limits prescribed by reason, and to forfeit their right to the name of christian, in violating all the duties of religion, to satisfy their dis-



orderly passions? Do they even deserve the name of men, whose wickedness dishonours, and puts them on a level with beasts? 'Or rather, are they not inferior, by their want of discretion, to the lowest of animals, as these never do any thing but what tends to their preservation? To avoid falling into such strange depravity of manners, let us make a moderate, and rational use, of the enjoyments which providence and religion allow. Let us never fix our hearts on fleeting and frivolous pleasures, incapable of producing any real good, but make a right use of them, to the glory of a God, whom we ought to serve. Thus we shall preserve three great advantages, which excess would deprive us of; 'I mean, purity of soul, health of body, and a quiet mind.

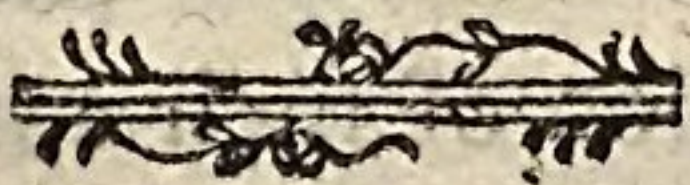


XXV.

To learn to know oneself.

Self love, is said to be a liar, as every one flatters and values himself more than he ought. This being a true observation, we may draw this conclusion, that we should study to know ourselves to the bottom; that is, by an impartial scrutiny into our heart and mind, learn the disposition of the one, and complexion of the other. This knowledge, will be of
great

great service and advantage, as we shall afterwards know how to make the best use of our talents; be better enabled to correct our evil inclinations, to shake off our vices, and perfect our virtues. 'A man may be accomplished, and find no hindrance in the progress of his fortune, yet he may have some considerable defect, which he is ignorant of, because he never enters into himself, to discover what is passing within. Besides enquiring into ourselves, we should likewise, frequently contemplate our past and future actions; the former, to correct any errors in our conduct for the time to come, and the latter, to prevent every bad consequence, by an attention to all their circumstances. To act by humour, or passion, may lead us into faults, the smallest of which is sometimes followed by a long repentance. 'It is also of use, to observe the behaviour of others: the wisdom of some men, might serve us for a model, and the bad conduct of others, would make us think of rectifying what is unsuitable in our own.



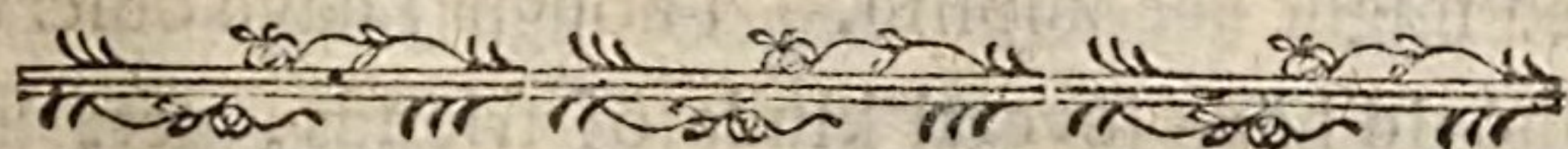


XXVI.

*To converse with wise and able
men.*

Mán is bórñ in the dèepest and mòst univèrsal ignorance. The stúdiés tò which hè applies in his yòuth, à little clear úp the thick mìst in which his mind is till thén invólved; and afterwards, by 'affòciating, with the wòrld, hè acquires à smàll stóck óf knówledge, which enàbles him tò régulate his cónduct. Bút fòr à mán óf fòrtune, whò expécts à príncipal pòst in góvernment, this fúnd àlòne is tòó scánty. Hè requíres besides, tò bè vèrsed in abúndance óf mátter, rélativé tò the spéculative sciénces, his òwn sphère, morálicity, hístory, and pólitics. 'As hè will néither hàve the lèisure, nór perhàps the gènius, tò léarn àll thát is ùseful and amùsing, in these différent brànches, ít wíll bè àsked hów hè is tò procèed? 'I ànswer, hè shòuld fréquent the cómpany óf mén óf the grèatest abílties; and ás à fàrther affístant, hè shòuld engàge à pèrson óf exténsive erudítion, tò reside with him. Fróm the cómmon conversàtion óf fúch à mán, hè wòuld impercéptibly léarn the mòst élegant, and nécessary pàrts, in the vàrious sciénces aboveméntioned. 'A nòbleman whò fóllovs this advíce, múst becòme ùseful tò his còuntry, and gáin reputàtion tò himsèlf. His intercòurse with the lèttered and the wíse, háscàrce
left

left any thing unknown to him; and his mind being thus stored, with all such men are masters of, in their different vocations, he occasionally appears an excellent orator, a wise philosopher, an able lawyer, a sagacious politician, an experienced officer, and, in a word, accomplished in every thing.



XXVII.

To have different kinds of Friends.

Among the other maxims of sound policy, that of having different kinds of friends is not the least useful. Indeed, a man that resides at court, or lives among the great, has occasion for a thousand sorts of help; in the number of which are, good counsel, in order to make him prudent; sage advice, for him to correct his faults by; money, to provide for his necessary expences; and favour, to maintain himself in the employ he is in. Persons are wanting to cheer his spirits, when he is discontented; to console him in disgrace, and to fortify his mind under apprehensions; others, to praise his merit, to inform him of the malicious designs of his enemies, to side with him against them, and assist him in his undertakings &c. Now, it is scarce possible, for one person to do us all these various kinds of service; for notwithstanding a man might have the disposition,
still



still his power may be inadequate for the purpose. Hence it is proper, to enter into friendship with all degrees of persons, those of bad character excepted: the assistance which one could not afford us, we might receive from another, and what each separately taken, might be incapable of doing, altogether united might accomplish. Though I have observed, we should have several kinds of friends, yet, I do not mean, we ought to engage in a strict union with many persons; my advice is, that by civil and obliging behaviour, and particularly by good offices, we should try to conciliate the affection of those with whom we have an intercourse, to the end, that we might in need trust to them, or depend on their favour.

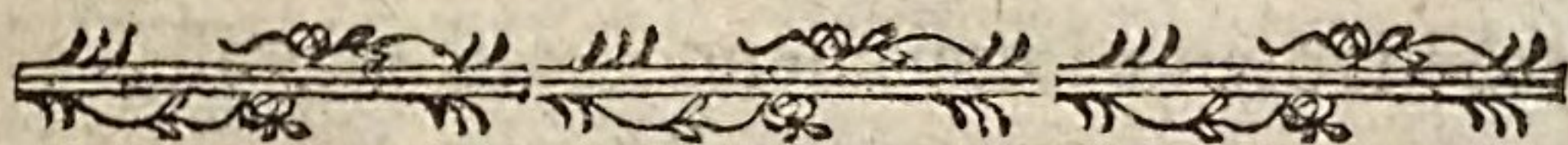


XXVIII.

On great designs.

Great designs being generally attended with danger and difficulty in the execution, none but men of extraordinary talents, prudence, and steadfastness, can ever accomplish them. Intrepidity, which, on these hazardous occasions, is particularly requisite, is no less an effect of the strength of our reason, than an inborn faculty of the mind; and to acquire which, we should early accustom ourselves to form bold resolutions, to sustain the view of peril without trembling

bling, tò bè unmòved át thè difficoltàes wè mèet with, ór thè accidents thát háppen tò ús, ín órder thát, wén àny grèat evént ís ín hánd, súch ás pútting thè cròwn ón thè héad óf thè làwful sóvereign, tò défend òur relígon, or relíève thè oppréssed, wè màý hàve thè vírtue tò resólve, ánd thè cóurage tò exécute, òur génerous designs. Hístory fúrnishes ús wíth thè nóblest exàmples, óf thè úsefulness óf intrepídity, by' shèwing ús ín màny ínstànces, thát wén thíngs hàve sèemed désperate, ánd wèrè fèar háshèen géneral, ánd consternàtion univérsal, à síngle mán, whò wás càutíous, bòld, and résolute, háshè- *discreet* animated à whòle àrmy, ór èven àn íntíre pèople, háshè raised nèw hòpes, dríven thè ényemy òut óf thè kíngdom, estàblíshed pèace ánd tranqúility thereín, ánd augménted íts pòwer and glòry.



XXXIX.

To be affected in Nothing.

Affected wàys, fàr fróm ádding lústre tò beàuty, díminísh íts spléndor, by' gíving à díagréèable àir óf constràint, tò pèrsons óf thè fínest shàpe ánd màke. Thè gràces àre nótt líke flówers, wích wè cán càuse tò spríng úp wèrè wè plèase; nàture àlòne plànts thém, ánd thèy àre nèver tò bè hád agàínst hér



her will. To what purpose then, should we lay ourselves under a confinement, to please? 'As the eyes of the mind are finer, and more discerning than those of the body, the least appearance of affectation hurts them; nothing charms them but what is simple, easy, natural, and unpremeditated. We should always keep in our own sphere, without ever going beyond it. 'It is by' adhering to this rule among well-bred people, that the pleasure arises, which we feel in their society. The characteristics which distinguish men, are various: some have the gift of a solid judgment; others possess the beauties of the mind: we love some persons for the amiableness of their manners, and others gain us by their wit and vivacity. 'As it would be ridiculous for a man, endowed with some particular quality, to affect any other, every person should be careful, to keep to his own natural talent, for he may assure himself, the moment he departs from it, he will but displease. Except, however, when there is an imperfection in the mind or body; in this case it is allowable, when possible, to correct or conceal it, and especially in the former: but 'I repeat, we should never endeavour at faculties which nature has denied us; since it is certain, the more a person aims at being engaging, the less he in reality is so. This rule is applicable to virtue, which loses all its charms, and all its merit, by affectation.



XXX.

To study the manners and disposition of the age.

Mén, in some respects, have resembled each other in all ages; but let us compare the manners of the présent times, with those of our ancestors, and we shall discover, they have undergone a visible change. 'An ancient courtier, who was formerly well qualified, for a converse with persons in high life, would now find himself perplexed how to behave among them. Love, ambition, and the numerous other passions, always exist at court; but as in theatrical pieces, the heroes and lovers, by a variation of the intrigue, do not all compass their ends by the same contrivances, so at court, under different reigns, another sort of conduct among individuals must be held. People, in these days, are wiser, and more sagacious, than they were of old, and other maxims are followed. We ought therefore to study the customs, manners, and humour of the times, not from dishonourable intentions, but to know better how to deal with men; to get a knowledge in what manner présent affairs should be managed; to penetrate into the secret springs of action of those with whom we are treating; and, in a word, to learn the best way of living upon good terms with every body, and the most probable means, of being successful, in what we resolve upon.



XXXI.

*To know how to employ ourselves
usefully when alone.*

The aversion which is felt to solitude, is most commonly the mark, either of an emptiness of mind, or a corruption of the morals. There are, however, an infinite number of persons, who cannot be alone half an hour together, without being weary of themselves; and as they know not in what they shall spend their time, they grow cross and uneasy, till at length melancholy seizes them, and life becomes a burthen. But men of improved understandings, know how to turn every moment of their existence to profit, and are never more usefully occupied, than when they are alone. In these vacant intervals it is, they form useful projects, enter into a minute state of their affairs, think on the means of serving their friends, how to ward off the shafts of their enemies, to succeed in their enterprizes, and to fulfill each duty; in short, it is then they make a thousand important reflections on their own conduct, and that of others. If they have yet leisure, they spend it in reading amusing and instructive books, or they exercise themselves in some ingenious and liberal art, or in cultivating that particular branch of science, for which they have the greatest genius. Experience shews us how beneficial it is, thus to employ
our

our recéss from búsiness. For my' part, I can assert, that fólloving these máxims, will contríbute much tò our háppiness.



XXXII.

Not to judge of undertakings merely by their events.

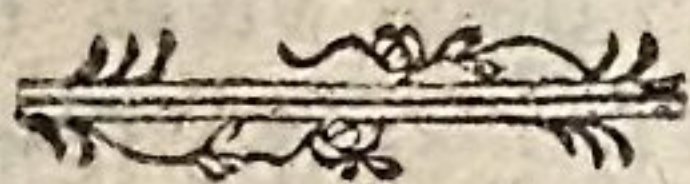
Fórtune may frústrate our best concérted designs, bút she cannot rob ús óf the glòry, óf háving ácted accórding tò the rules óf prúdençe. 'An ingénious mán, whò has omitted nó part óf his dùty, in the còurse óf his undertakings, is nótt áfterwards tò bè repròached, though they shòuld tàke án unfáavour-able túrn. The majórity óf pérsons, it is true, think véry differently; the góod ór bád cónsequence óf the évént, is the ónly critèrion, by' which they pás à júdgment ón the méasures that háve bèen fóllo-
ed. Incápable ás they áre, óf pénetrating tò the cáuses óf things, they view them ónly in the pártial light which strikes the sènses; bútt judícious pérsons dò ótherwise: Taught by' expèrience, that fórtune óften disappóints the best digésted schèmes, súch mén knòw hów tò distínguish à fit óf cáprice, fróm what was undertaken ór dirécted, by' the còol prècepts óf discrétion. They even can sòmetimes

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discover, great errors have been committed in an enterprize, which has had a happy conclusion; while, on the other hand, they perceive much wisdom used in an other, which has not succeeded. Notwithstanding, he who has had the good luck to gain his ends, however glaring his imprudence, in the means he adopted, is praised and caressed, while an other, who has proceeded with caution and address, is accused of rashness, or neglect, because he was unfortunate in the execution of his designs. Such is the injustice of the greatest part of men; they approve what ought to be condemned, and condemn what ought to be approved. Yet, we should not be discouraged, by' censure so unjustly founded, but rather let the testimony of a clear conscience, and the favourable opinion, wise and equitable persons have of our conduct, but more especially a submission to the will of God, by which every thing is directed that happens to us, have sufficient force, to support us under every calamity.





XXXIII.

What is due to a friend.

'As there is no man who is perfect, we ought undoubtedly either to bear with the faults of our friends, or renounce all kind of friendship. But, ought we likewise to assist the persons we esteem, on every occasion? This is a question easy for me to answer, because I have already touched on the subject, in speaking of the choice of a friend. Indeed, if two friends are such as they should be, and as I have described them, they will never require any thing but what is right from each other, and therefore ought not to be refused. But in case one of them falling into bad conduct, demanded something of the other, contrary to honour, he ought to be denied, since to grant his request, would be treating him in a manner like an enemy; for it cannot be called loving a person, but rather hating him, to be necessary to his committing a bad action. Besides an unreasonable sort of friends, there are a kind of fantastical ones, who expect we should always follow their humour, and when we will not comply with their whims, they are, from an unjust principle, displeased with us. Persons so unequitable, cannot be true friends. It is our duty, notwithstanding, to convince them, that the blind obedience they expect from us, is in itself disap-



pròveable; and if wè cannot gain òur pòint, 'I think it is commendable, little by' little, tò withdraw ourselvès fròm their còmpany, taking nò fàrther nòtice óf them, thàn what good manners require. Bút if wè hàve the háppinefs óf finding à virtuous and wise friend, wè òught éver, and in àll things, tò bè réady tò anticipate his requests, and when it is pòssible, éven his desires. Fìnally, lét évery óne càrefully avòid àsking àny thing óf his friend, which mày pút him tò strèights, ór tróubling him with the effects óf his ill hùmour, às certain pèople dò, who àre ignorant óf the làws óf friendship. 'A mán óf sènsè, will bè càutious óf gíving his friend unèasiness; này, hè will dò àll hè càn, tò fúrther his háppinefs.



XXXIV.

*On liveliness and the custom of
joking.*

'If the chàracter óf à bánterer, and thát óf à wise mán, bè nót incompàrible, they àre, nothwithstanding, véry ópposite tò èach óther. The first denòtes à génius thát is superficial, and incàpable óf àny thing sólid; the lätter, ón the cóntrary, mårks à dépth óf understanding, which despises trifling, and is, attentive tò nóthing bút what is impòrtant. Bè
this

this as it will, the custom of joking seems to me unbecoming a man of Quality; let us leave the being a butt to a company, to the common people. 'If the discourse of a common man is entertaining, he receives applause, and if he utters only what is ridiculous, he is laughed at; either of which is indifferent. But those distinguished by their birth or rank, when they take upon them to banter, lessen, and expose themselves, to the contempt of their hearers. *'It is too low an occupation to be employed in making others laugh, unless it happens accidentally, and without appearing to have been done for the purpose of saying a bon mot.* 'I am not, however, so strict, as to want to banish good humour from the conversation of people in high life. Let them rally as they please, but let it be liberal, and delicate raillery, so as to offend no one. Let them enliven their discourse with cheerful strokes of wit and mirth, but observe that their jests be always worthy the dignity of the speaker; that they be justly applied, and poignant, though not offensive to virtue or good manners.

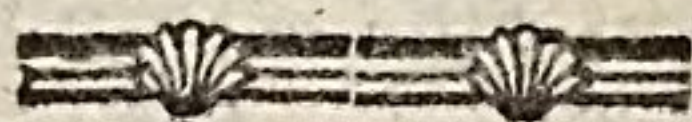




XXXV.

Not to neglect any thing.

Howéver prudent and adviseable this máxim may bè in òur transáctions with society, yét it is nót àlways obsérved. 'A yóung mán, fòr instance, whò dréads àll constraint, gíves himsèlf líttle tróuble àbout its práctice ór cónsequence: thè ràson is, it wóuld oblìge him tò càll tò mìnd his cónduct, ànd tò refléct ón thè stàte óf his privéate affàirs. Bút hè dóes nót consíder, thát his fólly in neglécting tò atténd tò cértain formállities, which sèem tò him unesséntial, wíll perhàps disappòint him óf thè emplòyment tò which hè aspíres. Thís wás thè càse wíth Mr. B. - - - whò sàw óne óf thè mòst hòpeful próspect's miscàrry, ónly by' his ómíttíng tò wàit ón thè Dùke óf -- wíth whóm hè wás ín trèaty cóncérríng à consíderable pòst. Indèed, wè cànnót bè tòò púnctual, w hèn wè hàve mátters óf impòrtance befòre ús. 'A wíse mán, whò is engàged ín àny cóncérrn óf mòmènt, is càreful tò foresèe ànd províde àgàínt cónférgencies; fòr hè knòws thát à smàll ób-stacle, whích éíthér fòr wànt óf thóught, ór becàuse it is cónclùded unwórthy óf nòtice, is pòspòned tò bè remòved, hàs óften delàyed thè execútion óf àn énterprize, ànd èven híndered íts fàvourable succéss.



XXXVI.

*Of the use we should make of the
favour of Great People.*

Courtiers under disgrace, may pretend as much as they please, that their loss of favour is owing to the malice of their enemies, or the fickleness of fortune: When we examine into the true cause, we find it generally proceeds from their own bad conduct. They make an ill use of the kindness of the great, and how is it possible they can afterwards retain a place in their grace. Favour, in itself, is at best, but a fragile good; and a thousand enemies are watching to ravish it from him who enjoys it. From whence it follows, that to preserve it, we ought to treat it with great delicacy, and never make use of it, without much prudence and precaution. 'If you are in possession of favour, and would not lose it, follow the counsel I am going to give you. 1) Be civil, sincere, and moderate, and you will be thought worthy your good fortune. Haughtiness, and petulancy, would make you hated, and envied. 2) Never, or at least, very rarely, ask any thing for yourself; by doing which, the Prince, or great man you depend on, will conclude your attachment to his person is disinterested; consequently, he will like you the more, and his favours will anticipate your petitions. 3) Ask for nothing but what is just.



4) Néver make ùse óf yòur ínterest, búť fór pèrsons óf mérit, and avòid emplòying íť òften fór thém.

5) Lét yòur requèsts bè àlways màde wíth grèat rèspect, and decòrum, and at à pròper júñcture. 6)

Bè trùly gràteful fór thè bòunties yòu recèive, and convínce yòur benefáctor ór màster, hów sènsíble yòu àre óf hís gràcíousness, by' àn íncrèase óf zèal fór hís sèrvíce. 'It ís ín thís mánner yòu múst húsband thè fàvour óf thè Grèat, and by' sò dòing, yòu wíll lày àn obligàtion ón thém tò còntínue thèír gòod wíll tówàrd yòu.

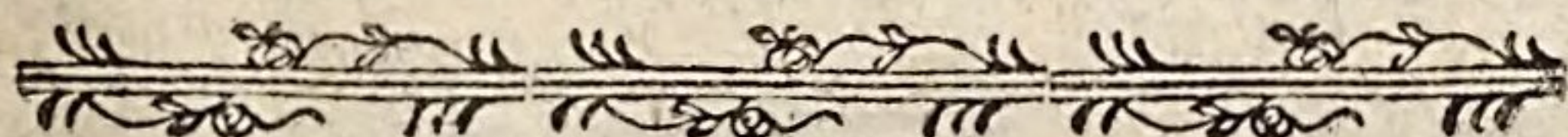


XXXVII.

On cleanliness and Luxury.

Cléanliness, ís nót ónly ùseful, búť nécessàry. 'It còntríbutes tò prèserve thè héalth, and ís, besídes, essèntíal tò decòrum; whèrefore à sènsíble mán, òught nót tò negléct pàying à dùè attèntíon tò hís pèrson. Yèt wè múst nót forgèt tò kèep wíthín bòunds, fór thère ís à wíde dífference betwèen gòing dècently clèan, and bèing tòò níce ín óursèlves. 'Every pèrson shòuld adàpt hís drèss tò hís àge and còndítion. 'As tò whát belòngs tò pròpríety ín thè mánner óf òur drèssíng, 'I òwn íť òught nót tò bè overlòoked: hereín wè màý còmply' wíth thè fàshíon. Búť tò rún ínto vást expénce ín clòaths, fúrníturè, búíldíng, trèats,

trèats, or équipage; or prétend to efface others, by' emulating the lustre of a prince, is the effect of pride and affectation, unbecoming a solid understanding. Those, who in this manner, seek to distinguish themselves in things so little worthy of notice, give room to think, they mean to set off their small proportion of merit, to greater advantage, by' exterior splendor. *Mén who know what true glory is, and are conscious of being able to acquire it, despise that luxury, which is so pleasing to the generallity of persons.*



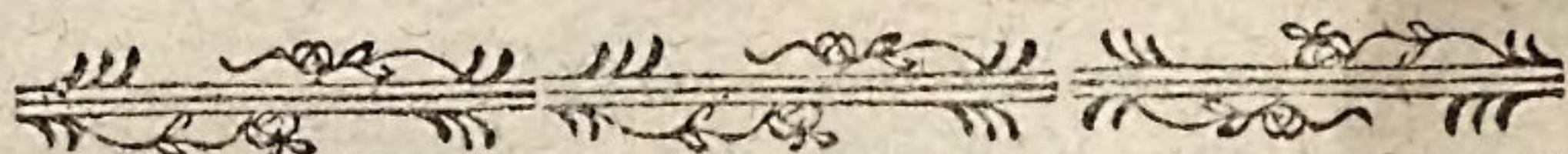
XXXVIII.

To make as few enemies as possible.

You are under no terror of the common people, whom you despise and ill treat. You are so much above them, as you say, that none of their shafts can mount high enough to reach you. You are under a mistake. Hatred, and the desire of revenge, are passions fruitful in invention, and may find ways to get satisfaction, which were never once thought on. Men of the lowest class, having no ties for restraint, are capable of engaging in the most desperate enterprises; and notwithstanding their impotency, when



they are violently irritated, they become formidable. 'If it appears then dangerous to have our inferiors for enemies, what must we expect when we draw upon ourselves the anger of our equals, or superiors, the former of whom have it so much more in their power to wound us, and the latter, are even able to complete our ruin. Therefore it follows, we ought not to offend any one, always behaving ourselves with such good sense and circumspection, that, were it possible, every body may be pleased with us.



XXXIX.

Not to suffer ourselves to be discouraged.

'It denotes a poorness of spirit, to be disconsolate at each little bar, that is laid in our way. 'A man who has courage, and strength of mind, is alarmed at nothing. He depends on finding some resource, to extricate himself out of difficulties, and therefore vigorously opposes the crosses that occur to him; regarding them rather as opportunities for signaling his fortitude, than as objects of fear. Though assailed from all quarters, he acts with fresh vigour, and by making extraordinary efforts, generally surmounts whatever opposes his views. Great men, never shew more valour, than when every thing ap-

appèars désperate, expèrience hàving tàught thém, à mèrè trifle, mày gíve à nèw túrn tò affàirs; àt lèàst, thèy àrè cònvínced, thát by' àn exértion óf còúrage, ànd nòblè oppòsítion, thèy shàll stríke cònstèrnàtion íntò thèir ènèmies, ànd overcòme àll dànger. Thís undàuntedness, ís óf grèàt uíllity ín tróublesòme tímes, ànd ón mèeting wíth bád succèss. 'It ís àlso à nécessàry quàlity ín mónàrchs, ànd còmmànders ín chieù; for íf sùch pèrsons àrè wàvering, ór fèarful, àll thòse whò sèrve únder thém àrè càst dòwn, ànd súffer thèmsèlves tò bè cònquered, wíthòut résístànce.



XL.

On Pride.

Why' shòuld wè bè íntóxicatèd wíth òur òwn mérit, ór preténd tò à préférence befòre óthers, whò pèrhàps àrè bétter thán ourselvès? 'Are nót òur bódies óf thè sàme órigine, ànd òur sòuls óf thè sàme spècies, wíth thòse óf àll mankind? 'If wè àrè lífted úp wíth thè fàvours, bèstòwed ón ús by' nàture ór fórtune, ít ís à stróng pròof óf òur wèakness, fór thèy àrè óf smàll vàlue àt bèst, ànd àrè óften lóst, notwíthstànding àll òur càrè tò présèrve thém. 'A mán óf sòund understànding, despíses sùch advàntages, becàuse thèy àrè nót càpable óf affòrding hím
any



any lasting happiness, though they might be possessed without disgust, or enjoyed free from uneasiness. Life, by its shortness, leaves all worldly objects so short a time in our power, that they ought not to flatter our vanity. Death, sooner or later, deprives us of all these borrowed tinsel gewgaws, and thereby shews us, that men, in the eye of nature, are all equally wretched. 'I own, we sometimes do actions which seem to challenge praise; yet, as they commonly flow from a principle of self love, we have more reason to think humbly, than be proud of, the little good we can do. 'If any persons have a right to think more favourably of themselves than others, they are those of sincere and exemplary piety; these, however, are the very persons who most disregard pride: they look upon it, not only like an enemy poisoning the spring of every virtue, but as a quality unjustly assumed. 'In short, pride is unlawful and odious; the former, since it makes a person arrogate to himself a glory which properly belongs to God, and the latter, because it causes us to despise every body. 'And, in a word, it is directly opposite to that true humility, which is the characteristic virtue of the saints, and which brings us into favour with God and man.





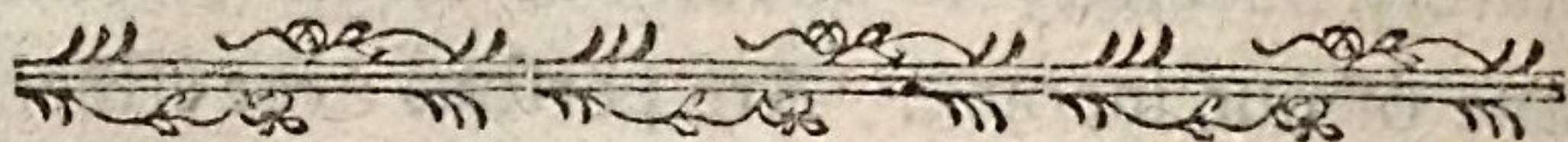
XLI.

To regulate our Expences.

'If we would live with honour in the world, it is absolutely necessary to bound our disbursements by the line of our income. 'Are persons ever esteemed, who, dissipating their wealth, are hourly dunned by their creditors? 'If such men imagine, by a giddy profusion, to pass for liberal, and by this means improve their fortune at court, they deceive themselves. 'A prince or his ministers, will pronounce a man unfit to manage the reins of government, to command armies, or introduce good order in the provinces, who is careless of his own estate, and does not look into his domestic affairs. Hence, those who have gone beyond their income, to satisfy some predominant passion, such as hunting, luxury, debauchery, or gaming, never obtain any considerable employment at court; and their talents thus become useless, for want of an occasion to put them in action. 'Avarice, is without doubt odious; no vice denotes a greater abjectness of soul. Lavishness, is less blameable in its nature than avarice, but its effects are more to be feared. There are, however, circumstances, where generosity merits commendation; as for example, when it is employed for the good of religion, the support of the state, or service of a friend: but these incitements to our
mun-



munificence excepted, we ought to observe a decent oeconomy, by retrenching all superfluous charges. By such conduct, we shall always be enabled to procure ourselves every necessary; to live respected in our station, and be beholden to no one.

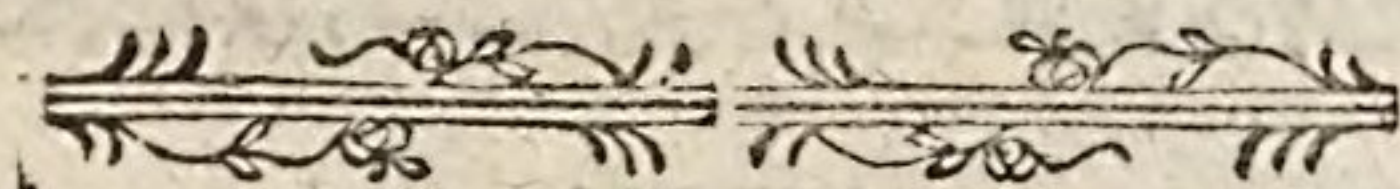


XLII.

How to chuse our Company.

THE greatest part of men, are usually filled with their own significance, by a high opinion of their nobility, greatness, learning, wit, or other natural or acquired perfections. They are also in general, capricious, passionate, lyars, detractors, interested, jealous, etc. These failings, seldom indeed, meet altogether in one person, but there are few who are not infected by one or the other of them. In a word, vice being so common, and virtue so rare, the most sociable man cannot, without risque, enter into friendship but with very few persons. However, as it is not possible to live without some intercourse, unless we quite abandon the world, we must single out a small number of men of merit, for our companions, in whose society we may find piety, mutual confidence, sincerity, politeness, and, if possible, erudition. It is not easy to describe
the

thè pléasure ánd convèniènce óf súch à cómmerce: hereín wè cán reláx òur mìnnds áfter thè fatìgue óf wèighty affàirs, consòle ourséives únder disgràce, forgét òur tróubles, ánd bénéfít ín à thóusand óther instances; ín shórt, wè spénd òur tíme úsèfully ánd agrèeably.



XLIII.

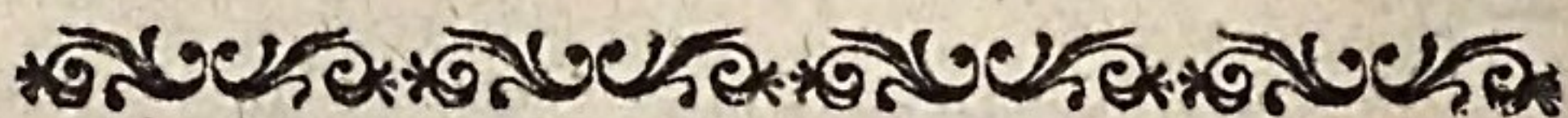
On offensive raillery and scandal.

W hát crúelty ít ís, tò táke pléasure ín offénsive ráillery. Sùre nóne búť pèrsons óf excéssive malignity, cán fèel à satisfàction ín wóundíng thè héarts óf óthers, by thís ungénerous ánd illíberal wèapon. Relígion, góod mánners, ánd prúdençe, forbíd ús tò contáminate òur discóurse wíth mischièvous sátíre; w hích, besides ít's ówn hídeous nátúre, màý bè prodúctíve óf thè wórst effècts. Scándal, líkewise, shóuld bè báníshed òur conversàtion. Tò spèak íll óf òur fríends, ís perfídíousness; tò fínd fáult wíth thóse w hò àre índífferent tò ús, ís malícíous, ánd tò flándér òur énemíes ís cówardíce. Sénsíble pèrsons, pàý nó régàrd tò w hát à sátírical mán sàys, ánd thóse át w hòm híis strókes àre dírécted, óften màke híim pàý dèar fór híis wíttý attémpťs tò dívért thè cómpány. 'A flánderer ís sómétímes amúsing; búť ás ít ís knówn án íll tóngue spàres nóne, nóť èven vírtue ít'sèlf, w hen ít fàlls ín

tis



its way, every one looks upon such a man, as his own peculiar enemy. 'It is so difficult for a person to establish a reputation, that no one, without being guilty of great injustice, can seek to rob him of what has cost so much time and pains to acquire.

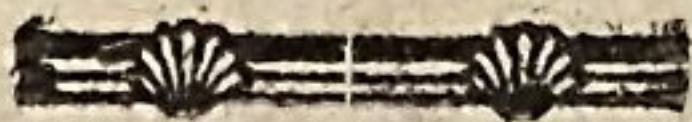


XLIV.

On Sincerity.

Sincerity is a virtue, which, though materially necessary for persons of quality, is little known in these times. I shall therefore give the reader a portrait of it, and am confident, unless his mind has been corrupted, by the vile examples of the age, he cannot behold the amiableness of the features, without being in love with the original. 'A man who is sincere, never uses either disguise or tricks, to attain his ends. 'As his own expressions are dictated by truth, he cannot endure the ambiguous and equivocal terms, which some in the world make use of, to deceive those who act with unreserve. He never promises more than he intends to perform, and religiously keeps his word, when once he has given it. 'If any one expects more from him than he can grant, he frankly tells his mind, to avoid keeping him in vain hope. *Truth is not to be spoken at all times: a sincere man, therefore, does not immediately discover*
all

all he knows, from considerations of prudence and charity; but when he is not under any restriction, he candidly declares his thoughts, in order that his friends may learn from him realities, that others conceal from them. 'As he avoids the appearance of a consciousness of his own merit, his virtues are the more exalted and energetic; and his manners being simple, easy, and free from affectation, infinitely please the beholder. When he perceives his enemies lay traps to do him harm, he does not submit himself to be deceived, but, without shewing any suspicion, takes such measures as are warrantable, to avoid them. His admirable candor, joined to much wisdom, gains him the love of every body; and there is not a single person, who does not wish to be connected with a man of his character. The sincerity I have here described, is undoubtedly rare, and particularly at court; yet I have known persons who were graced with this valuable quality, and hence it was impossible to be acquainted with them, without being forced to venerate, rather than esteem them. 'On the other hand, dissimulation, (which partakes more of cunning and craft, than of prudence and true policy) is as prejudicial to a man who aims at establishing a reputation, and forwarding himself in the world, as the sincerity I have described is advantageous.





XLV.

On reconciliation.

Those who obstinately refuse to be reconciled to their enemies, act contrary to the precepts of religion, and in their temper, resemble a wild beast, whose savage fury is unsatisfied, till he has torn in pieces the object of his wrath. Hatred, seldom finds its way to a generous heart; but if it ever reaches so far, it meets there with a certain happy disposition, which is always open to reason and conviction, and makes a reconciliation with an offender easy. I own, however, it gives us some pain, to pardon the man who has sought to take away our life, or rob us of our honour; but let us remember, that the more difficulty we find in overcoming our resentment, the more glorious is the victory, and the stronger the signs of a greatness of soul. Common men, are incapable of so noble an effort of generosity. Some persons indeed, have a sufficient empire over themselves, to forget the injuries they have received, and can enter into a sincere reconciliation; but there are others, who through policy, become friends in appearance only, fearing to be looked upon as unchristian if they are obstinate, or not daring to refuse the mediation of their friends, who press for an accommodation. But they still, in their hearts, preserve the same hatred and desire of revenge as before. To avoid having disputes, with
such

such people as these, the best way is, to be careful not to offend any one. 'If, however, a misunderstanding has happened with a person, and we have proofs his future accommodation with us is insincere, we ought, nevertheless, not only to behave with good manners towards him, but to prevent his hatred, endeavour to do him service: still, for safety, keeping on our guard; and without giving him room for mistrust, ever after consider him as an enemy, who will not fail doing us a mischief, whenever an opportunity offers. 'As for our part, let us be more sincere, and come to a faithful and unfeigned agreement, without shuffling on little formalities, as is customary with low minded persons, who are insupportable in such cases, being never satisfied till the ceremonies of time, place, the words to be repeated, and even the most insignificant articles are adjusted. 'On the contrary, persons of merit, who know in what true honour consists, do not fall into this error; they behave in a more noble and open manner.



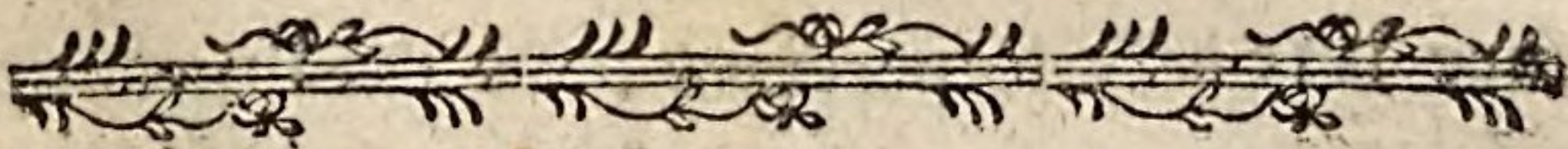


XLVI.

Not to be changeable.

When we have once resolutely taken a piece of business in hand, we should go through with it, without permitting ourselves to be turned aside, by the glare of any thing thrown in our way to seduce us. 'A dexterous competitor, who sees us on the point of obtaining a place, to which he also aspires, will endeavour to bring us to abandon the pursuit, either in spreading false intelligence to disgust us against it, or by a pretended friend's proposing a more lucrative employ in its stead. Do not give into the snare. 'Always prefer a certain, though moderate advantage, to the most dignified post, which fluctuates in doubt. Let us likewise not imitate a particular set of people, whose own inconstancy is itself an obstacle to their fortune and happiness. Unsettled in their minds, they have not sooner taken a resolution, or entered on an employ, than they think again of a change. Such an out of the way conduct, is not likely to succeed in the world, either in regard to profit or ease; for after a variety of removes, a person is neither more satisfied nor advanced, than he was at first. We must, in short, resolve to be settled; and after having chosen a method of life, we should stick to it, doing our utmost to arrive at credit and happiness therein

therein. Yet, if our choice of a situation or employment be not well made, it is very allowable to seek for a change. 'A prudent man however, will never take such a step, without first considering the consequences that may follow; nor will he come to a conclusion, till he is sure he shall be rather a gainer, than a loser, by an alteration.



XLVII.

The character of a timid and cowardly man.

'A coward, who artfully conceals his anger, is more to be feared than two open enemies. Such a man, not daring to make his attacks openly, he has recourse to artifice and treachery; and the hurt he does, is so much the more dangerous, as it comes unexpected, and is not known from whence it arises. His own fears, point out evils and precipices, where none exist, but in his own imagination; and to guard against them, he seeks a refuge in the most absurd precautions. The weakness of his mind, rendering him timid and suspicious, he lives in continual mistrust. Most men he thinks are his enemies, though not one perhaps is thinking of him. He has few, or rather no friends; for as he continually ap-



prehends being cheated, he is connected with no person; nor will he do any one a service, if it is attended with trouble or expence. In business, he is so difficult to negotiate with, that nothing can be concluded, unless he has every kind of surety pledged to him, and he accepts the same in a rude and abhorred manner. These are some of the bad effects, arising from cowardice and timidity; from whence it is easy to perceive, we should cautiously shun an intercourse with persons, who being born with the above weaknesses, have neglected to correct them by the assistance of reason, and the principles of morality.

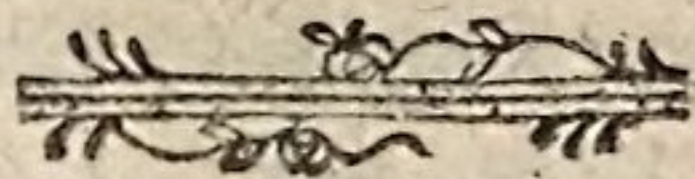


XLVIII.

On Gratitude.

The most wicked person, cannot refrain having a respect for virtuous people, and admiring in them those qualities, he does not himself practice. From hence it is, that grateful persons are esteemed by every body, the ungrateful themselves not excepted. Gratitude, is indeed, a natural duty, and it is consequently indispensable. A good heart, strongly feels the force of this law of nature, and when any one is truly grateful, it predicts a noble and generous soul: Delay therefore, no mean, of acknowledging the good offices that have been done you; and
if

if the power, or opportunity should be wanting, at least shew you are disposed to be grateful. The being grateful is advantageous, independent of its being a duty. Persons are always inclined to grant new favours to him, who has duly considered those he has already received. 'It is true, some expect unreasonable returns, for doing services of no great importance. Yet, unjust as these demands may be, we ought, from principles of generosity, to comply' with all that those expect, who were the first to oblige us; following this excellent moral rule, that in regard to gratitude, *we cannot go too far*. 'If, on our part, we have done a man a favour, we should never remind him of it, nor think that he owes us every thing in return. We should even require nothing from those we have obliged, unless the unfavourable situation of our affairs, forces us to apply to them for help; and even then, we ought to make our request with so much modesty and circumspection, as to give them room to believe, we have forgot the good offices we once did them. 'I will not here speak of ingratitude, which every one knows is no less odious, than gratitude is amiable. The ungrateful have ever been noted as persons without honour.



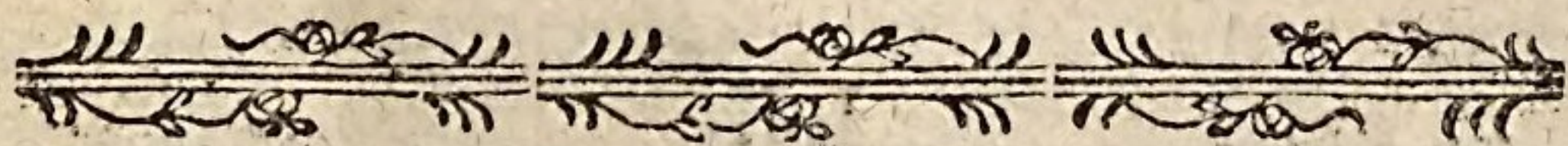


XLIX.

To avoid Contestations.

The end of all disputes should be, to come at the knowledge of truth, whether it be that we are in search of it ourselves, or being in possession of it, are endeavouring to convey it to others. Now a contested truth, must be either indifferent in itself, or contrary to the inclinations and received opinion of the party with whom we are in altercation. 'If it is of no moment in itself, why' argue about it? 'Or what signifies growing warm, to force it upon the mind of others? 'Ought we not rather to have a proper complaisance for their sentiments, than offend them by an opposition that can bring forth no advantage. 'If the truth we are seeking to bring them over to, be contrary to their bent, we should place it before them in the most flattering light, since nothing but mildness and candor, can insure success; passion and heat would spoil all. The heart must be attracted by gentleness, and not forced by violence. 'It is a fortress, where no one ever entered by assault. 'In short, if the truth in question, runs counter to their prejudices, we shall never recover them from their error, by rejecting their sentiments with contempt, turning their persons into ridicule, or speaking in an authoritative and positive tone; methods like these are revolting to the mind, and hinder the

the operations of reason. Let us rather dexterously combat their prejudices by solid argument; and after having shewn their erroneousness, modestly and coolly, prove the matter in hand. This is the manner in which men of good breeding and experience proceed, and it is by such conduct, literary controversies become useful and entertaining. When we meet with passionate and obstinate people, who grow angry and outrageous at contradiction, it is in vain to contest farther with them, for they are only the more irritated: 'All we can do, is to pity them for shutting their eyes to instruction, and rejoice in our own better information.



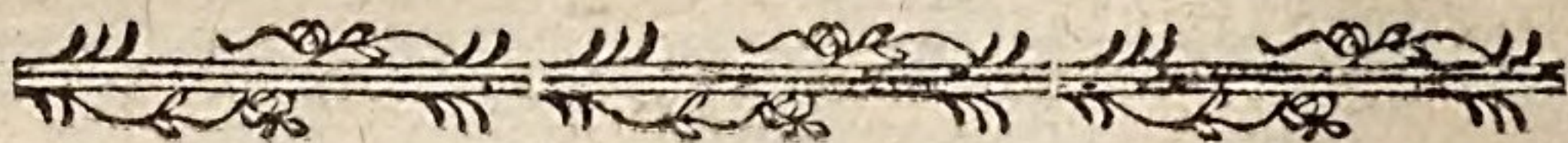
L.

To be exact in our conduct.

He who would be exact in his conduct, must live agreeable to the rules of good manners, behaving with decorum to every one, according to their different conditions. He must be respectful to his superiors, obedient to his employers, polite to his equals, and engaging to his inferiors. He must treat those under him with kindness and moderation, when they faithfully acquit themselves of their obligations, but when they fail therein, with severity. He ought not only to reprimand such, if they are negligent in



their duty, and punish them when they are disobedient, but he ought himself to observe great regularity in his own conduct. For would it be just, to reprove and correct others for faults, which we ourselves are the first to commit? The most certain and easy way, to bring men to virtue, is a good example; and this we ought reciprocally to give each other: but princes, and great persons, should more particularly regard this maxim, since every one thinks it an honour to copy them, and because virtue and vice reign in a country, according to their good or bad morals.



LI.

By what means we may learn to know men.

‘If none but masters in the art, can properly dissect a human body, none but persons of the greatest understanding are able to anatomize the mind and heart of man. Self love, so dexterously conceals itself under the appearance of virtue, that one must have sharp eyes, to distinguish it through its disguise. It is then necessary to pry closely into it, to detect its artifices. Self love, in public actions, will deceive the most clear sighted; therefore, we are not to judge of a man, by what he does in the open view

view of every one; for on such occasions, knowing himself observed, he restrains his natural bias; and this is particularly the case in popular undertakings, where every one aspiring to gain applause, carefully hides to the very least of his defects. To discover a man's morals and humour, we must inspect into his behaviour in private life: his mind is then relaxed; and by following his undisssembled bent, his good and bad properties become conspicuous to our observation. This is too partial a trial however, to judge of his merit. Let us farther observe, in the first place, if he is interested; if he is not, it is a proof he has a soul above the common rate. In the second place, examine whether he acquits himself of the duties of his station; and if it appears that he does, it denotes his mind is solid. But should we find him to be selfish, and a neglecter of his business, though he might have other valuable qualities, he is notwithstanding unworthy our friendship or esteem. Another good way to know people is, to remark what effect good or bad fortune has on them.





LII.

*On the use of good and bad
fortune.*

To know what is the natural temper of a man, and of course what sentiments we should entertain for him, we must attend to the manner in which he supports good or bad fortune. If prosperity renders him supercilious and proud, or he is extremely afflicted and cast down in adversity, his mind is weak, and his soul mean. On the contrary, if he is firm and resolute when accidents happen, or his usual goodness, moderation, affability, and other virtues, remain untainted under the smiles of fortune, one may pronounce his soul to be noble, and his mind elevated. In fact, without these two last great attributes, it is impossible for us to behave in unexpected events, with that steadiness and equality of soul, which prove the having an absolute command over our passions. In order to be able to imitate, when necessary, those shining examples of unshaken virtue we sometimes see, let us frequently reflect, that the satisfactions of this life are too trivial to raise our pride, and the pain we suffer here, being of short duration, ought not to make us dejected. Let us remember, what an excess of happiness and glory, will be our portion, if we make a right use of the temporal good and evil of this world; and
persuade-

persuaded of these truths, let us bear the changes of fortune like christians and philosophers. 'In our fall or rise, let us always preserve an equal temper, and thus shew we are no less capable of supporting the weight of grandeur, than the oppression of misfortune.



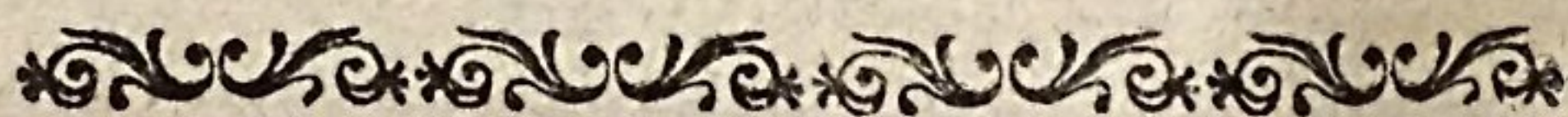
LIII.

On letters of Credit, under signed blank-warrants, and Certificates of good Conduct.

'In the times we live, we ought to take great care not to become the dupes of liars and hypocrites. The persons whom we believe to be the most devoted to our service, are sometimes the first to deceive us; for which reason, we should be well assured of the probity of those we intrust with our letters of credit. 'In my opinion, when it is necessary for us to issue these sort of letters, they should be clearly and distinctly worded, and also contain an exact detail of particulars; in order that, if those we have commissioned to do our business, were inclined, for their own emolument, to act unjustly, they may have no pretence to cover their chicane. 'In regard to signed blank-warrants, I never would confide them to any person whatsoever. 'And when



à mán recollécts, thát by' sùch àn instrument, hè plàces his líberty, hónour ánd life, in thè hánds óf anóther, hè wíll bè upón his guárd, ágáinst trústring àll thát ís dèar tò him tò à pàper which màý bè mis-
laid, ór which à díshónést mán màý màke àn íll ùse
óf. Wè shòuld líkewise, néver grànt à certíficate
óf sèrvíce ánd góod behàviour tò àny óne, unlés
wè hàve pròofs fór whát wè advànce. Sùch tésti-
monies, whén thèy àre gíven withòut góod gròunds,
àre unjúst, becàuse thèy procùre à récompence fór
thòse whò dò nót desèrve ít. Besides, shòuld thèse
pèrsons ín thè énd, àbùse thè fàvours thèy hàve re-
cèived fróm thè sóvereign, wè múst regrét, thòugh
tòo làte, òur hàving dóne thém à fríendship, with-
òut bèing àsùred thèy wèrè wórtthy óf ít.



LIV.

On Curiosity.

Whén curiófity léads ús tò thè attáinment óf àny
thíng ùseful, ór procùres ús àn ínnocent récreation,
ít ís vèry allòwable; búť whén ít sedùces ús tòo fàr,
ánd ís dírécted ónly tò whát ís trívial, ór bád, ít ís
óf dàngerous cónsequence. Lét ús bè ínqúfítive,
ín àll thát regàrds thè perféctíon óf òur bèing; ín-
fórm óursélves thóroughly, óf thè séveral dùties ín-
cúmbent ón ús, ánd exèrt àll òur understánding,
bòth

both tò comprehend thém wèll, ánd tò léarn hòw
 tò excél in thè proféssion wè hàve engagèd in, sínce
 nóthing is óf mòre advántage, thán tò bè pérfect in
 whát belóns tò óne's càlling. Thís is thè bést wáy
 tò recomménd oursélves in thèse dàys, ánd hénce
 wè màý expéct préfèrment in à shórt tíme. Hè whò
 begíns tòò màny thíngs, thròugh à vàin curiófity, ór
 tò gét thè reputàtion óf hàving univérfal knówledge,
 néver accómplishes àny óne; thè ónly frùit hè gá-
 thers fróm hís làbours ánd stúdy, is à superfícial ac-
 quàintance with à variety óf máttér, whích óften
 háas nó connéxion with hís stàte in life. Will mén
 néver bè persúaded tò fíx ónly ón thíngs thát àre óf
 réal ùse? Yónder Abbè, whòse dùty ít is, by' cón-
 stantly rèading thè scríptures, tò màke hímself mäs-
 ter óf à science thát is divíne, is becóme infátuated
 with judícial astrólogy, spénding whòle dàys ánd
 níghts in consúltíng thè Ephemeridès, ánd obsér-
 ving thè àspects óf thè plánets, tò foretél événts. Whát
 à fólly, tò attépt tò pénètrate ínto futùrity, by' thè
 hélp óf àn àrt whích is buílt, mèrèly ón thè hèated
 imaginàtions óf à fèw àntient phanátics. Thè mòst
 fàmous astrólogers ówn, thèy hàve nó óther prín-
 ciple fór thèir dóctrine, thán expèrience; bút thís
 véry príniple, màý bè bròught ás à pròof agàinst
 thém, ás àll thèir chemérical prédíctions, ùsually
 túrn óut fàlse. Yónder mathematícian, ínstéad óf
 emplóying hís tíme in brínging sùch brànches óf thè
 mathématics tò perféction, ás àre thè foundàtion óf
 àrts,



arts, necessary in life, is beating his brains, in search of the quadrature of the circle. Yonder Chymist, who might be of service to the public, if he kept to the proper exercise of his trade, has taken it into his head to seek after the philosopher's stone: he is now flushed with hope, he shall soon come up with his grand design, and like *Midas* in the fable, be enabled to turn every thing to gold. Strange, that men are so silly, as to fatigue themselves in poring after what God has thought good to conceal from them! It is a disapproveable passion for discoveries, which thus induces them to dissipate their wealth, to neglect their affairs, and idly spend a life, of which each moment ought to be usefully employed.



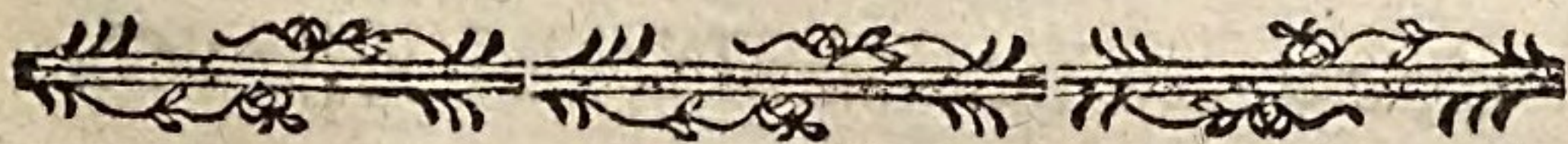
LV.

To avoid an intercourse with libertines, and persons of weak minds.

Conversation, backed by example, has such influence on the mind, that it is very difficult to avoid its making an impression on us. It is therefore highly improper, to associate with men who lead a disorderly life, or are professed libertines. An intimacy with persons like these, would not only ruin our character, but their vicious discourse, bad principles,



ciples, and ill example, would infect our best dispositions, insensibly corrupt our hearts, and bring us at last into all the misfortunes, which such sort of people commonly fall into. Another rule of prudence is not to frequent persons of weak and fearful minds, they being, in general, full of scruples, and superstitious notions; and these infirmities being contagious, an intercourse with such people, will create doubts, and uncertainties in us, which, disordering our judgment, hinders us from forming a right notion of things. These waverings and irresolutions, likewise create frivolous fears in our minds, and notwithstanding their seeming insignificance, they are not only troublesome, but often rob us of that freedom of thought, and peace of heart, without which, we neither know how to chuse nor follow, any party, with confidence.



LVI.

*Never to be subtle, but in cases
of necessity.*

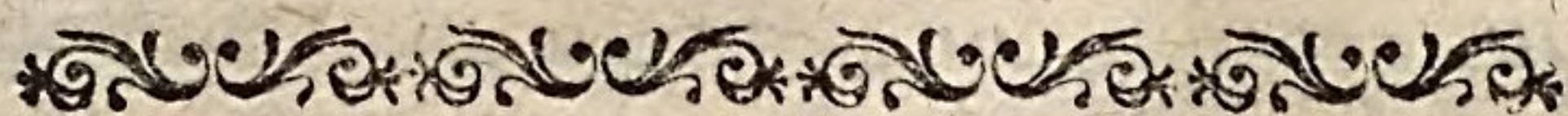
It should be a law with us, that when no substantial reason authorizes us to dissemble, we ought to deal with undisguised sincerity. By constantly aiming to be subtle, affecting ambiguity in speech,

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or



or mysteriousness in behaviour, we only give people room to mistrust us; so that, when we have real occasion for cunning, we can derive no benefit from it, as mankind are cautious of those whom they believe are made up of art and dissimulation. Nothing is more easy to baffle, than the designs of a reputed disssembler; for being suspected of double dealing, he is narrowly watched, and his measures seldom escape a disappointment. I do not here mean that species of wicked subtlety, whose only view is to cozen, and take advantage of others; but I speak of that kind which has nothing bad in it. Still, in however innocent a light we may regard a subtle refinement, it ought not to be practised too often. The general rule we shall give the reader is, not to employ cunning to deceive any one, but merely to prevent our being over-reached by others.

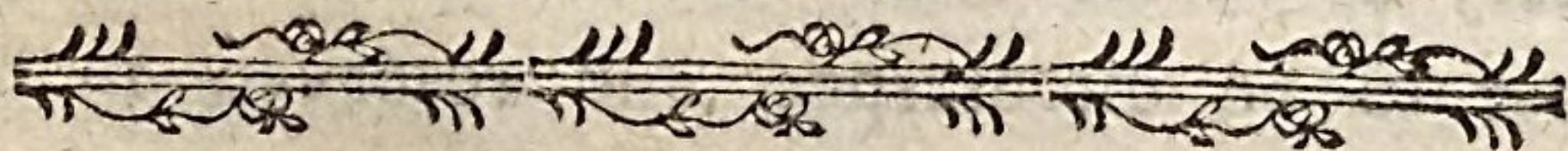


LVII.

On the death of a Friend.

WE feel a most acute grief on the death of a worthy man whom we tenderly loved, and to whom we were equally dear. Such a loss is the more to be lamented, as it is not soon to be repaired; and a person who could contain from being deeply penetrated

trated at an accident like this, must have the resolution, or rather the hard heartedness of a Stoic. But notwithstanding our sorrow is just, we ought to seek to mitigate its force, by calling faith and reason to our aid; remembering at the same time, that shedding tears alone, is too faint a tribute to fulfill the duties of true friendship. We ought, exclusive of mourning over our friend, to cherish his idea, to honour his memory, faithfully to execute his last desires, and assist his family, if they are in want of help.



LVIII.

Mistrust is necessary at Court.

We should consider the court, as the country of an enemy, in which a thousand snares are laid to entrap us. Here persons have the most manners, but the least sincerity. Put no confidence in their artful carresses, and insincere freedoms, for their most common practice is, to appear outwardly, very different from what they are in their hearts. 'A courtier smiles in your presence, and treats you with affection, and all the while he is laying wait for an opportunity to ruin you. Not to be made the prey of these false friends, an experienced courtier will



prudently conceal his intentions, and still more particularly, his thoughts on the conduct of the great. He keeps his designs secret, that his rivals may not counteract him; and his sentiments of others he confines within his own breast, for fear his enemies should give them a bad construction, and bring him to an account before those who have the power to hurt him. 'It will undoubtedly be thought a painful task to be always on one's guard, and to mistrust the persons we are daily obliged to converse with. I agree that it is; but these precautions are entirely necessary at court: and every thing considered, it is better to be circumspect and reserved in our words and actions, at the charge of a little self-denial, than expose ourselves to be betrayed on opening our hearts to persons, of whose fidelity we have had no certain proofs. However, 'I do not approve of so indiscriminate a suspicion of persons as not to admit of some exceptions. When we find a friend that is wise, and of approved virtue, 'I own we may place a confidence in him; but till we have the happiness of meeting with such a one, the surest way never to be a sufferer is, to trust to nobody.



LIX.

*On the passions of persons advanced
in age.*

The more à man's manner has à relation tò his âge and condition, the more he will please. Thus we like tò see à grand and majestic air in à monarch, gravity in à magistrate, and à lofty, big look in à général. Gaiety pleases us in à young man, and seriousness in àn old one. 'On the contrary, à person is equally disagreeable, when he swerves from the character that is natural tò him; hence we cannot suffer tò see àn old man have the passions which belong tò youth. But that which principally renders à man in yèars ridiculous in òur eyes, is love. What, indèed, can cut à more grotesque figure, than à galant and amorous grey beard? and how can we refrain from laughing, when we detect him playing à part, which fìts him sò little. 'It is à great misfortune, when in à fèw dàys, we forfeit all the hónour and glòry we have been reaping during à long life: yet this is what befalls old mén, who continue tò live às they used tò dò in their youth, and who àre néither wiser, nór greater masters óf themselves at sixty, than they wère at eightèen.





On intelligence.

town

It is vèry proper for thòse whò àre placèd in thè first depàrtments in thè stàte, tò líssten tò thè intél-
ligence thát is gíven thém, suspènding thèir júdgment
howéver, tíll thè trùth óf whát hás bèen advànced
is clèared úp. 'As by' thís méthod óf hèaring évi-
dence, màny unexpècted círcumstances mày bè discó-
vered, discrétion requíres thát à mínister, [thè gé-
neral óf àn àrmy, ór góvèrnor óf à pròvìnce, shòuld
admit infórmers ínto hís présence; ànd thát thèy bè
líberally rewàrded, íf whát thèy repòrt pròves trùe.
Bút íf, in órder tò gíve à favóurable opínion óf
thèir penetràtion ór dextérity in discóvering plòts,
thèy màke à fàlse relàtion óf fácts; ór íf by' hàtred
ór jèalousy, thèy dàre impùte crimes tò pèrsons óf
hónour ànd próbity, thèy òught tò bè sevèrly
púnished ás calumniàtors, whòse àrtífices mày bè óf
dàngerous cónsequence, bòth tò thè góvèrnment,
ànd tò thòse whò wèrè víctims tò thèir òwn credù-
lity ín belièving thém.





LXI.

The duties of persons in dignified stations.

‘Eminent public stations call for so much care, labour, vigilance, and application, that those who enjoy them, may be called rather illustrious slaves, than independant men, who live in a manner conformable to their own desires. But this is a truth which great people are not easily persuaded of. The person who should tell them, that the higher a man is elevated above others, the less, in a certain sense, he is free; that he has more duties to fulfill, and another sort of conduct to observe, would be thought to speak in a barbarous and unknown language. They regard only the honours which are paid them, and the power they are invested with, by virtue of their great offices, without considering the duties and attentions which belong to those employments. If the difficulties of a proper execution of the conditions adhering to great places, were first reflected on, few would be found who dare aspire to have them. The man who enjoys such a charge, is not thoroughly qualified for its functions, though he has all the embellishments of the mind, unless the more sublime characters of the heart are joined therewith, to govern and direct his talents. He ought to possess almost every vir-

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tue;



tue; büt particularly piety, prudence, and good nature. He should be orderly in his morals, and decent in his whole carriage, that virtue, by his example, may be made respectable: he should be zealous for the good of the state, and the interest of religion; do all in his power to relieve public and private wants, and punish vice with severity: he ought liberally to recompence merit; to make justice the only scale of his actions; to be assiduous, vigilant, and indefatigable; and in a word, to sacrifice his own ease, for the service of his king and country. Those whom the prince appoints to administer justice to his people, to command his armies, or govern his provinces, are absolutely obliged to fulfill the whole of these duties. By no other means will they be able to avoid disgrace, maintain themselves with dignity, or merit a lasting glory.



LXII.

*Not hastily to determine in
business of importance.*

‘It is rash, and of dangerous consequence, to come to an immediate resolution in affairs of importance, unless we have had great experience, assisted by an uncommon capacity. But if we have the advantage
of

of having had long practice, and our abilities are beside considerable, yet I think it is better, when opportunity permits, to take time to meditate on the answer we would give to what has been offered to our consideration. 'In such a circumstance, let us not be allured, hastily to dispatch any thing which requires a deliberate examination, only for the uncommendable vanity of shewing a depth of understanding, or a quickness of comprehension: a folly of this kind is not a trifle, and especially, when the business concerns the state.



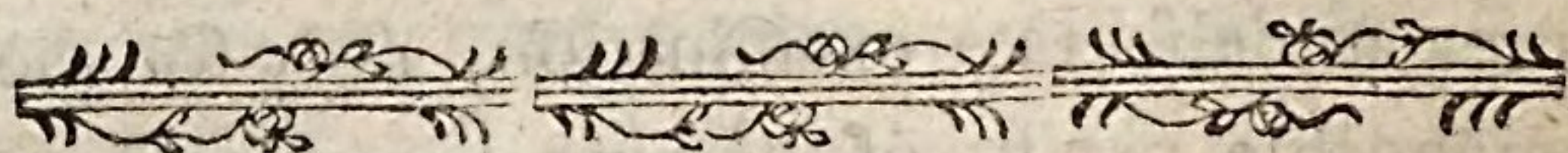
LXIII.

Not to protect the wicked.

Nothing is so deserving of approbation, as the doing good to every body, without excepting our most inveterate enemies. None but the wicked should be excluded our notice, as to assist them would be declaring ourselves protectors of vice, and at once renouncing our title to the character of a man of honour. 'A minister who confers power and dignity on the unworthy, in appointing them to employments, is responsible for all the crimes they may commit, by a prostitution of the authority he has given them. But the minister who should



bè sò unjust and dishonest às tò dò this, wòuld dràw òn himsèlf thè chastisement óf Gód; and hè wòuld àlso bè púnished by' his sóvereign, fòr confiding his authórity tò thòse whò, accórding tò àll appearance, wòuld màke à bád ùse óf it.



LXIV.

How we should behave to ungrateful persons.

Néver lét thè concèrn óf hàving mét with ungrateful pèople, mòve àny óne òpenly tò cénfure thém. Repròaches and complàints, àre inefféctual tò convict thém óf thèir fault. 'On thè cóntrary, wèhén sùch pèrsons find thèmsèlves rèndered òdious by' òur mèans, thè smàll règàrd thèy befòre hād fòr ùs, chānges into hātred, and thèy àfterwards kèep withín nò bòunds óf decòrum. Thè likeliest wày tò bríng thém tò fèel thèir guilt is, tò continue tò behàve tò thém with thè sàme góodness às éver, withòut téstifying àny ànger át thèir crime; òur mòderàtion wìll chàrm thém, and thèy wìll repént òf hàving ùsed à pèrson ill, whò shèws thém sò mùch kindness: in à wórd, à chānge in thèir cònduct wìll fòllow. And is it nót bétter tò wín pèople thús by' generócity, (whích is thè mòre dèeply fèlt by' à recollection

collection of their own undeserts) than to irritate them by harsh words, indifference, and disdainful contempt, which tends only to make them our enemies?



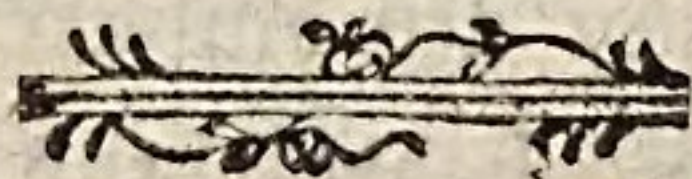
LXV.

*What ought to be observed in
conducting great enterprizes.*

'In great and bold undertakings, the question is, whether we shall carry all before us, or be ruined. 'As the consequences of such projects are very dangerous, when followed by bad success, we should take the utmost precaution before we enter upon them. We ought, indeed, never to engage in what is so hazardous, without a persuasion that we are able to conduct, and bring our design, to a fortunate conclusion. 'In great undertakings, genius alone is not sufficient; attention, resoluteness, and diligence, are also necessary. The persons we chuse to assist us on these occasions; should have judgment and courage. To men who want judgment, the least obstacle proves a hindrance; and if difficulties occur, they are embarrassed and disgusted. When they have no heart, the sight of danger terrifies them; they are no longer master of themselves, and we have the mortification of seeing all
lost



lost by their fault. Those we select at such times, ought likewise to be persons of honour. Nothing, I know, is to be feared from this character of men, whose word only, is all the pledge we need require for their agreement; nevertheless, considering the importance of the business in agitation, the inconstancy of men, (in the choice of whom we may be so easily deceived) and the accidents which frequently happen, I am of opinion, it is proper for common safety, to commit to writing, whatever has been agreed upon, as also the resolutions that have been taken in concert with those men; and all should be explained in terms so distinct, as to allow of no ambiguity. Thus, if things do not end well, or we are abandoned or betrayed, we have a voucher to justify our conduct, and bear testimony, that we have no part in the faults of those, to whom alone the bad success of the business is to be ascribed; they having failed executing what had been resolved upon, either through a deficiency of courage to encounter danger, or by following their own caprice. Secrecy, is no less necessary in great undertakings, than the essentials I have spoken of above; and this will appear from the following maxim.



LXVI.

On Secrecy.

THE most able politicians, would labour without effect, if secrecy in their resolutions was not closely observed. Plans, though well concerted, succeed but rarely, when they are discovered by persons whose interest it is to disappoint them. Let the arrangements that are made be as skilful as possible, when once the secret has got wind, they are sure to be frustrated; and men will afterwards be before hand with every scheme that is laid against them. Court, is the place where we ought chiefly to be in a manner impenetrable; for here the mind of man is so arch, that a gesture, a word, or a look, is enough to explain what we never meant should be known. How many projects do we see prove abortive, because those who should observe the greatest circumspection, suffer their sentiments to be penetrated into, by men more cunning than themselves. We even meet with persons, who, for want of judgment or experience, communicate their thoughts to the first comer, without considering the trouble their ingenuousness may bring upon them. Indeed, there exists so small a portion of fidelity among men, that we cannot be too careful, in first getting a perfect knowledge of those, to whom we open our minds. All men are however of opinion, that a secret,
which



which is confided to any one, ought to be a sacred deposit, for ever to be concealed. But where is the man who religiously observes this creed, or rather does not violate it, when he expects to reap some profit from his treachery? 'In saying that secrecy is a sacred and inviolable duty, 'I do not mean it as an universal rule, there being circumstances, in which exceptions are necessary. Thus, for example, if a friend, after exacting a promise of silence, should communicate something to me he had engaged in, that was criminal, 'I ought first, to do all in my power to divert him from his purpose; but if he is inflexible to my arguments, and 'I have no other way to hinder its execution, 'I am at liberty to publish his secret. The reason for my conduct is this: when 'I assured him 'I would not make a discovery of what he was about to confide to me, 'I believed him incapable of doing any thing unworthy an honest man; therefore my word was given conditionally, and 'I am no longer obliged to keep it. 'It is besides certain, that a promise, made contrary to duty, is in itself null. Now if 'I promised not to divulge a design that was unlawful, my promise was a violation of my duty; that is, opposite to a law of nature, which justly requires every man, when it is in his power, to stop the progress of evil, by hindering a commission of bad actions. My promise then was nullified, and ought not to be held. From reflecting on what has been said, as well

wéll ás fróm thè perùsal óf séveral pássages ín hístó-
ry, wè sháll percèive, hów dàngerous ít màý bè, tò
becóme thè repósitóry óf óthers sècrets; ánd par-
ticularly thòse óf grèat pèople, w hèn thèy contain
affàirs óf stàte : sènsible mén, thèrefóre, shòuld
avòid ás múch ás pòssible, hàving àny thíng tò dò
wíth thè sècrets óf óthers. Yét, w hèn à trùe friènd
òpens hís heàrt tò ús, wè òught nót tò rejéct thè
cònfidence hè repòses ín ús; fòr à wíse ánd vírtuous
friènd, wíll néver infórm ús óf àny thíng w hích
dùty obliges ús tò revèal. 'In thís càse, thè làw
w hích enjòins sècrecy, remàins ín fúll fòrce, ánd
wè òught ràther tò lòse òur lífe, thán víolate ít.



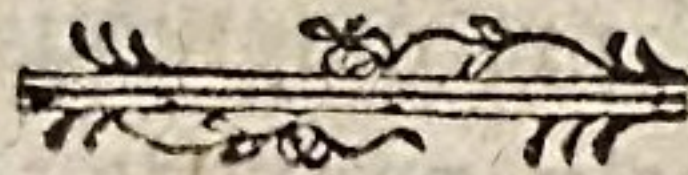
LXVII.

On hope and despair.

Mén, w hò shòuld fòllow nò óther guíde, bút thè
díctates óf pùre unbiàssed ràson, mòst còmmonly
júdge óf thíngs àfter thèir òwn hùmour ánd díspósi-
tion. Héncè thè presúptuous, accústomed tò
sèlf-flàttery, stróngly persúade thèmsèlves thèy cán
obtàin whàtéver thèy désire; ánd thè tímid, w hò
dístrúst bòth thèmsèlves ánd óthers, déspair óf suc-
cèeding ín àny óf thèir undertàkings. Bè càreful tò
avòid thèse húrtnful extrémès; fòr íll tímed déspair,
ás



as well as too hasty assurance, leads us to neglect taking the means for accomplishing our views. Does not experience teach us, things often fall out very differently from what was expected; and that many persons, full of empty hope, or afflicted by suppositious fears, rejoice or are troubled where they have no room for either? When we prudently have done what we can, to gain our ends, we should place our mind in a state of ease, and not give ourselves up prematurely either to fear, joy, or despair: always acting however, in such a manner, that while we omit nothing to forward the success of our designs, we at the same time take the necessary precautions, to prevent the bad consequence which might follow, if we met with a mishap. By keeping to this maxim, the good fortune we meet with, will afford the greater pleasure from its being unexpected; and the displeasure which may befall us, will be diminished, and less sensibly felt, because we are prepared against it.



LXVIII.

*To maintain the cause of
Virtue.*

A generous man, being sensibly touched at the sight of virtue in misfortune, will employ all his interest to support the cause of the weak, innocently suffering under unjust persecution. But generosity like this, is rare in our age. Vice, triumphantly raising itself by artifices, on the ruins of virtue, is beheld without emotion; and even those persons, who might easily obstruct the progress of wickedness, dare not attempt to oppose it. Notwithstanding, I am of opinion, that let what will follow, we are bound in duty, either to give secret notice to those in authority, of the tricks made use of for distressing innocence, or, if we have the power to step forth in its defence, to declare ourselves its protectors. Such spirited conduct will, no doubt, make us enemies: but no matter, worthy people will take our part, and stand by us. 'And after all, supposing we do run considerable risque on such occasions, we cannot do it in a better cause than that of virtue.





LXIX.

On irresolution.

Those who have no determined purpose, but are ever uncertain what they shall apply to, rove about in the world, just as a traveller wanders through a wood, with whose paths he is unacquainted. We should bestir ourselves betimes, to get a thorough insight into the several conditions in civil society; and this done, fix on that state, we perceive is the best accommodated for us. Some people are at the evening of their days, without having once thought how life should be employed. Life, however, is so short, and time of such value, that it is great imprudence to consume any considerable part of it, in continuing in doubt, what vocation we should choose. There is another sort of incertitude, or rather irresolution, which is not quite so prejudicial as that we have mentioned, but which is nevertheless hurtful. 'It consists in a person's not knowing what course he had best follow, in the business of his office; and the various accidents that fall out; as also, in simply deliberating when time presses, and he ought to come to an immediate conclusion. 'I am well aware, how proper it is, first to poize what we are disposed to undertake; but when an opportunity is in danger of being lost, through procrastination, we should execute it out of hand: and indeed, on every occasion, when success depends on

on expedition, it is unwise to spend, in tedious considerations, the time which should be made use of in action. But persons of weak and timid minds, are always unsettled, and it would be improper to trust them with any thing of importance, which might be hurt by delay. Weighty affairs, require the guidance of men, who, to much courage, unite a solid judgment, and decisive vigour.



LXX.

*Not to be too hasty in forming
a judgment of things.*

From whence does it come that men are filled with all kinds of error, and that so many govern their actions by false principles? The reason is, they will neither give themselves the trouble to search into what is right, in objects that are speculative, nor to examine which is the properest side to take, in those that are practical. Justice and truth, are not always immediately discoverable to the mind. The passions, together with prejudice, cloud the understanding, and prevent us from distinctly perceiving what is just and best; nor is it sometimes till after a long and accurate research, that we have the satisfaction of distinguishing the right from the wrong. If the most judicious persons, therefore, may now and then



stumble on an oversight, notwithstanding all their
 precaution, what must be the fate of small under-
 standings, who rather dance on the surface, than go
 to the bottom of things. We cannot too cautiously
 avoid being hasty in our judgment. Precipitation of
 opinion, is the source of heresies and cabals; it
 produces those quarrels and factions, which sow
 dissention in the world, and interrupt the quiet of
 mankind. 'It is this, which, joined to the maligni-
 ty of our hearts, makes us think badly of the actions
 of others; though it is a maxim, founded on the law
 of nature, that we ought to put as good a construc-
 tion on what a man does, as his conduct will bear.
 Precipitation, is likewise the parent of infatuation
 and obstinacy, vices, as hurtful to good morals, as
 to our common concerns in life. 'As heaven has
 granted us reason to be our guide, let us avoid all
 heat, and judge of nothing but by the precepts of
 an enlightened understanding. Let us not subject
 our mind, or actions, to the headstrong emotions of
 our passions. By coming too hastily to a conclusion,
 we shall be reduced to the fatal necessity of failing,
 either in our word or duty. 'A person of the great-
 est talents, will commit mistakes, if he decides too
 much in a hurry; and on the contrary, one of mid-
 dling capacity, by an exact and leisure examination
 into things, discovers what has escaped the notice
 of more penetrating, but less diligent men.



LXXI.

*How we ought to behave to those
who have assisted us in
any undertaking.*

When two or more persons have jointly engaged in an undertaking, and each contributed in the same proportion, towards its execution, the man who solely appropriates to himself, the advantage and reputation resulting from its success, must have neither honour nor equity. What! can we deny, that those who have born a part in the fatigues and dangers of an enterprize, do not likewise deserve a share in the benefits which accrue from it? If a man, on such occasions, falsely boasts that all the praise is due to him alone, he loses by his vanity, much more than he gains; for by praising himself, instead of acquiring esteem, he grows despised: and those persons, who have effectually assisted him, and whose services he decries, (to raise the importance of his own) so discredit him in the opinion of the world, by certifying his pride and ill faith, that he never after can expect help from any one. But every body takes a pleasure, to assist and serve those who conceal what themselves have done, and ascribe all their good fortune, to the valour and conduct of others. Their extreme modesty, far from



lessening the merit of their noble actions, advantageously increases it.



LXXII.

On unforeseen events.

It sometimes happens, that an unexpected event will destroy all our measures, and prove an almost insurmountable obstacle to the execution of our best laid designs. No exact rules can be given for what we ought to do on these occasions, as so much will depend on the temper of our mind, and the nature and exigencies of the business. I shall only observe, we ought to deliberate as long as the affair before us will permit, and after having fixed on the best expedient, we should put it in practice with as much vigour and resolution, as if we had spent a much longer time in reflecting on the premises. In those bold conjunctures, great courage is wanting; and it is in these trying circumstances we discover the genius of the person who is chief in the business or undertaking. Happy for him, if he has the capacity to choose seasonable expedients, and if he can remain composed in the midst of danger, and bustle of affairs, and attend to every thing, with that admirable presence of mind, for which great men are remarkable.

LXXIII.

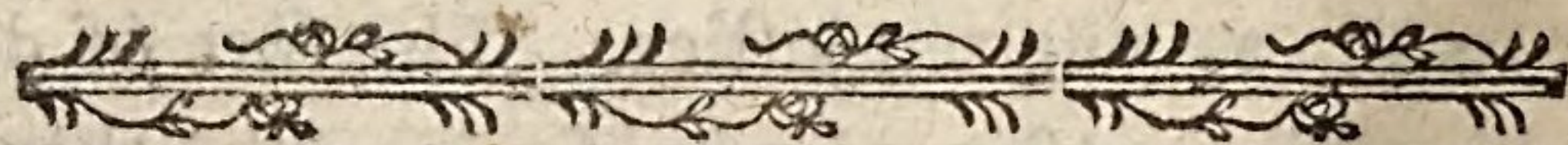
LXXIII.

*On favour, rewards, and the
distribution of employments.*

When those at the head of government confer favours through partiality, or distribute employments for money, it is a real misfortune for the kingdom whose administration they direct. Places being put up to sale, is plainly of great disadvantage to the common wealth; for whoever, as the proverb says, buys an office, will sell justice. This sort of dealing is likewise disgusting to men of merit, who thereby see themselves unjustly deprived, of what properly belongs to them. 'And as by' these sinister means, the chief departments are filled with undeserving persons, not only private people are wronged, but the whole body of the state is considerably prejudiced. But when rewards are given to those only, whose services have deserved them, and the dispensing of places and preferments, is made with justice and judgment, every man is emulous to become worthy of them, knowing that his advancement and fortune, depend on his integrity alone. When men of virtue are placed in authority by the prince, they discharge their duty with exactitude; and as public affairs are better administered, order is kept in every department, and happiness and joy reign throughout the whole community. We at this time see the good effects in France, of a right



chòice óf mén. Thè kíng emplòys, ánd còunténances, nóne bút pèrsons desèrving his fàvour, ánd fòr this ràson hè ís ádmirably wèll sèrved. Indèed, thè extrémè càre hè háas álwàys tàken ín chòosing his mínisters, thè gènéral's óf his àrmy, ánd óther òfficers, háas, ín nó smàll degrèe, contríbuted tò thè felicity óf his súbjects, ánd his òwn elevàtion tò thè high pínnaclè óf glòry ánd pòwer, tò which hè ís nów ràised.

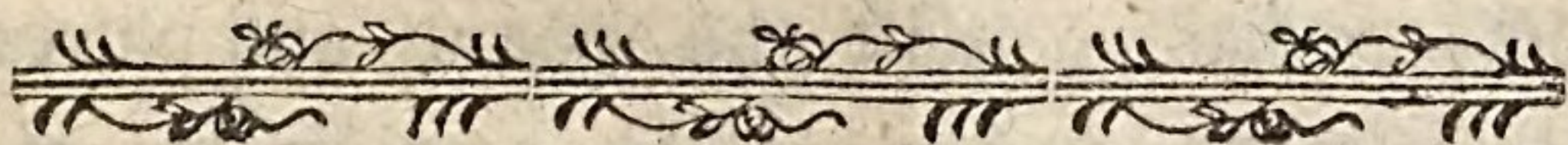


LXXIV.

On the manner of granting and refusing favours.

Thèrè àrè pèrsons, whò indèed grànt w hát ís àsked óf thém, bút ít ís álwàys dónè èithèr tòò làtè, ón cèrtàin condítions, ór wíth súch à bád gràce, thát wè fèel vèry líttle obligàtion tò thém fòr w hát wè hàvè recèived. Whén wè àrè dispòsèd tò dò à gòod túrn tò àny óne, ánd át thè sàme tíme mèan tò gàin his affèction, thè fàvour wè confér, múst càrry thè appèarance óf bèing dónè wíth à frèe wíll. 'If wè hàvè à cròss lòok, ánd àn àir óf compúlsion, ít cònsíderably díminíshes thè vàluè óf thè bènèfit. Thèrè ís àn àrt óf gràcefully bèstòwing, w hích gíves grèàtèr plèàsùrè thán thè thíng ítsèlf gíven, ánd màkès à dèèpèr

dèeper imprèssion in à heàrt, whòse fèntiments àre nòt mèrèly fòrdid. 'It is èqually ùseful tò knòw hów tò refùse gentèely, ànd by' pròper exprèssions, accòmpanied with polite, ànd agrèeable mánners, tò swèeten thè bitternefs óf à refùsal. 'An hònest mán is fòrry, whén it is òut óf his pòwer tò sàtisfy évery bódy: hè trèats thòse whò hàve àny demànds upòn him sò kìndly, thát thèy estèem him, èven while hè is denyìng thèir requèsts; ànd thèy àre sènt àwày, àsùred it is nòt his fàult, thèy hàve nòt àll thèy wànt grànted. Thèy think thèmsèlves nò lèss be-hòlden tò him, fòr thè displèasure hè shèws in bèing necèssitated tò refùse thém, thàn fòr thè sàtisfàction hè téstifies, whén hè accòrds à fàvour.



LXXV.

On a retired, and a public life.

Hów delightfùl is à retired life! Hów sòft ànd en-gàging àre its chàrms! 'A mán whò lives in privacy, àbstràcted fróm àll óbjects which excìte thè pàssions, enjòys profòund pèace, ànd is bétter enàbled tò pursùe ànd attàin, trùe knòwledge. 'In sòlitude, hè accústoms himsèlf tò júdge matùrely óf thìngs; his heàrt becòmes pùrer, ànd his mind mòre enlighten-ed. By' rèading ànd meditàtion, hè léarns à thòu-



sand truths, and ceases not to contemplate the per-
 fections and bounty of providence, which shine
 forth in a most admirable manner, throughout nature
 and the creation. 'On the other hand, it seems as
 if he who fills an elevated station, was greatly to be
 pitied. What cares, what fatigue, what agitation
 people cry, belong to great places? 'I am of the
 same opinion; nevertheless, 'I believe that a man,
 who has received a suitable education, and has the
 other necessary qualifications for the proper discharge
 of a first-rate office, feels as much happiness in his
 station, as balances its displeasures. For, if he
 acquits himself of every duty, as 'I will suppose him
 to do, what satisfaction must it be to him, effectual-
 ly to serve his king and country, to defend the weak,
 protect innocence, assist the poor, and patronize
 people of merit: in a word, to employ his riches
 and credit, in doing good to an infinite number of
 individuals? Those whose hearts are generous and
 noble enough, to make so virtuous a use of a large
 fortune, and who have besides extensive and clear
 minds, were morally destined for the direction of
 great affairs, and ought to apply the rare faculties
 heaven has endowed them with, to the service of the
 state, in some principal department. 'A private life,
 is improper for those great geniuses, whom God has
 created to govern the rest. 'As for those whose
 genius and talents are of the common standard, they
 may embrace a retired life, without the public's
 losing

losing much ; and unless they expressly receive a call, they should continue in the station adapted to their understanding and capacity.



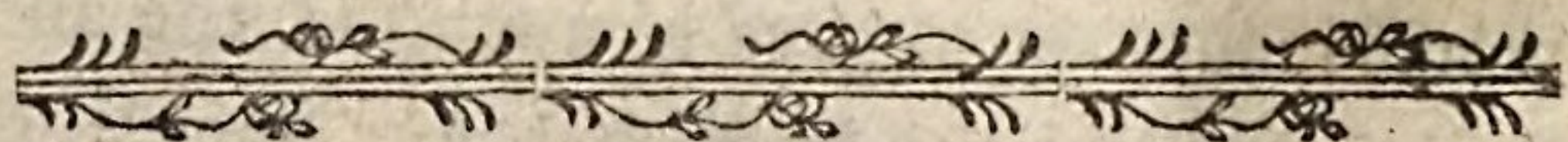
LXXVI.

On the making a right use of the creatures of this world.

Lét ús nóť imáginé, thát thè crèatures óf thís wórld, whích sò óften contríbute tò òur misfórtune, mìght nóť bè màde thè mèans óf incrèasing òur háppinèss. If wè knèw hów tò màke à rìght ùsè óf thém , by' regàrding thém ás wè òught , thè àmiabìle ànd ùsèful pàrt wòuld indùce ús tò lóve hím whò ís thè àuthor óf àll thìngs, ànd thè impèrfect ànd fàulty pàrt, wòuld bè shúnned, ás unwórthy òur attàchment. 'In cònsìdering thè beàuty óf thè ùnìverse, ànd mòre espècially thè perfèction óf thè hùman ràce, wè shòuld concèive àn idèa óf thè omnìpotence óf Gód, ànd desìre tò bè ùnìted tò hím fòr éver. 'And mán's knówledge, stréngth, góodness, wísdom, équity, ànd óther quàlities, wòuld màke ús admìre thát bèing, whò ís thè sòurce óf àll òur vírtues, ànd thè prín- ciple óf évery felicità. Thè pléasures wè enjòy hère ón éarth, ànd whích wè sò àrdently sèek àfter, thòugh thèy àrè fàr fróm bèing pùre, wòuld brìng
ú



us to reflect, how great those must be we shall find in heaven, and engage us to labour to be entitled to them. The miseries of life, and the shortness of its continuance, would prove to us, that solid happiness is not to be found beneath the skies; and our desires would therefore be the less fixed, towards this world. 'In short, the weaknesses and vices of those with whom we live, would hinder us from loving mankind by any other motive, than pure charity. Hence, disorderly passions, would never trouble our heart; the dazzling splendour of earthly possessions, would make little impression on our minds; and those same objects, which are most commonly the occasion of our ruin, would be made the cause of our happiness.



LXXVII.

On Exile.

'Exile, is properly but a change of place, and should give no uneasiness to him whose conduct is irreproachable. 'Every country is equally agreeable to men of merit; they every where find the necessities of life, and this is sufficient to satisfy them. When therefore, by a reverse of fortune, we are obliged to leave the court, where we have always lived,

lived, and retire to a sort of privacy, we should not vainly murmur or complain, but rather abandon what we can no longer keep with a good grace, and without shewing any weakness. 'It costs great men less uneasiness to quit the first employments, than it gave them pleasure to accept them. They enjoyed them with indifference; and having experienced how difficult it is to discharge the duties of a great office, they resign them without grief. They consider the accidents which deprive them of their places, and which others call misfortunes and disgrace, as the happy cause of their felicity. For being delivered from a thousand oppressive cares and inquietudes, inseparable from such distinctions, they begin to taste the sweets of liberty, and to enjoy the grateful calm, of a peaceful and innocent life.





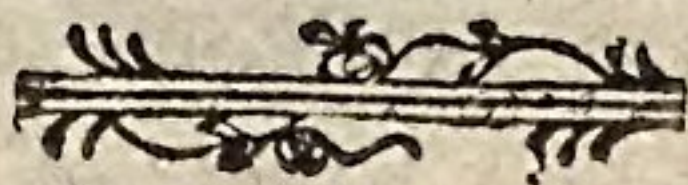
LXXVIII.

On Captivity.

Captivity, pretty nearly resembles exile. Prisons, wherein the necessities of life are granted, and the resources for employing the mind are not denied, should be considered in no other light than as solitudes, in which it is in our own power to enjoy an agreeable tranquillity, by a resignation to our present circumstances; but where we must be miserable, if we give ourselves up to fretfulness and dijection. 'If we have an unblemished conscience, it is being in an error, to think ourselves unhappy, because we are inclosed within a smaller extent of space, than formerly we were. 'A Chartusian friar is pleased with his cell, notwithstanding he is forbid to leave it. From whence comes it that he is pleased? Because, by habit he has rendered that soothing, which others regard as an insupportable slavery. Let him who is in confinement, have self command enough to do the same, and he will then fancy himself to be neither under more restraint, nor experiencing less liberty, than the friar. This would be acting like a rational being; but let us behave rather like christians, and regard high life no otherwise than is consistent with religion. 'If 'I did not fear being thought to be preaching, 'I would quote a fine passage from *Tertullian*, addressed to the



the christians who were shut up at that time, in frightful dungeons, on account of their faith. Do not be afflicted, says he, that you are secluded from the world; for if you are persuaded, as you ought to be, that the world itself is nothing but a prison, you will have more freedom in your confinement, than if you were at large. There are, however, some persons, who unwisely afflict themselves when under persecution. Their uneasiness does not proceed from any interior guilt, but because they look upon their imprisonment as an unjust punishment, and as a triumph of their enemies over them. The grief of such people must be attributed to the effects of a troubled mind. But we ought to consider, whether captivity is in itself a real evil, and whether it does not depend, on ourselves, to turn it to our own profit. If the opinion of others would persuade us we were unhappy, we should pay no attention to it. A sound understanding judges thus of things; viewing them always in the most favourable light, and by this means, a man may find himself at ease in that situation, in which an other would be miserable.





LXXIX.

*On our love for, and imitation of,
Jesus Christ.*

IE'SUS CHRIST, knowing from the corruption
 of human nature, that his word alone was too weak to
 make an impression on the proud and rebellious
 minds of men, has not only given mankind a celestial
 law for their guide, but, to incite them more
 strongly to a holy life, practised himself all those
 rules of obedience, he dictated to a sinful world.
 To the force of his own example, he has also add-
 ed the assistance of his holy grace, as by our pro-
 per merits, we never could have attained that un-
 speakable happiness he has promised us in heaven.
 'And what ought more nearly to affect us in this his
 goodness is, that all he has done for us, issued from
 an impulse of pure, disinterested charity. God,
 who contains in himself, an inexhaustible fund of
 greatness and glory, had nothing to expect from his
 creatures. Yet he condescended to take our nature
 upon him, and to suffer death for sinners, who merited
 the utmost effects of his anger. What mercy! What love
 shines forth in a saviour, who in a manner annih-
 lated himself, to save us from eternal punishment!
 What a motive have we here, to raise our wonder;
 and how is it possible, when we seriously reflect on
 the benefits we have received from our Lord, to re-
 fuse

fuse him à heart, which óf right belóns tò him ?
 Alàs ! if wè sò réadily acknówledge thè góod òffi-
 ces thát àre dónè ús by' sèlf ínterested mán, hów
 gràteful òught wè tò bè fòr thè máný fávours wè
 hàve recèved fróm I'E'SUS C'H'RIST, mèrèly
 thròugh hís lóve fòr ús. Thís adòrable sàviour, ín
 hís life ànd déath, há s léft ús à módel óf évery vir-
 tue whích màý enàble ús tò gáin àn immórtal cròwn.
 Hè há s laíd àn injúnction ón ús tò wàlk ín hís fòot-
 stèps, bú t knòwing òur ímpotence, há s prómised
 ús hís hélp, tò resíst thè attácks óf òur spíritual éne-
 my. Lét ús thén nót hé sitate tò cópy thè exàmples
 óf sò glòrious à chièf, ànd sò góod à màster ; ànd
 tò escàpe fàlling ínto thè érrors whích rèign ín thè
 wórl d, lét ús cònsíder thín gs ín thè líght hè há s him-
 sèlf dónè, ànd bè afsúred, thát thè ríches, pléasures,
 ànd hónours óf thís lífe, whích hè despísed, dò nót
 desérve òur afféction. Lét ús bè àlso óf opínion,
 thát thè súfferings hè chòse, éven tò thè dy'ing ón
 thè cròss, àre léss tò bè féared thán wíshed fòr ; ànd
 remémber, thát thè wáy hè tóok tò attáin thè glòry,
 tò whích hè ís ràised, ís nót strèwed wíth flòwers,
 bú t humécted wíth blóod ànd tèars.





LXXX.

On Death.

'After having offered my sentiments both on what we ought to do, and what we ought to avoid, in our passage through the world, I imagine it will be thought proper, I should say something on our death, as being life's fatal end, and its most important moment. The separation of the soul from the body, I know must be violent and awful: perhaps, the most resolute christian, cannot think of it without shuddering. I am however of opinion, it is not impossible to leave the world, with the same constancy, with which we have encountered the disagreements in life. 'In fact, why' should we dread a path that has been trod for so many ages, or fear to meet danger, that is inevitable to all mankind? The promise of happiness which has been made us, if we die in a devout frame of mind, ought rather to induce us to wish for death, than desire to prolong our life. 'If the pangs of dying are terrible, let us not forget that they are often light, and are soon over. Should the severity of God's future judgment affright us, the blood of JESUS CHRIST, shed for our redemption, and his care for the salvation of souls, for which he paid so great a price, ought to calm our apprehensions, and inspire us with confidence in his merits. 'If we are righteous, (which however we ought not too easily to believe we are) let us

ús hòne his bountý will fáctify the wòrks, which
 by^h his gràce wè hàve dónè; ànd if wè àre sinners,
 lét ús nòt despàir, sínce his mércy is bòundless; ànd
 the scrípture asúres ús, hè néver rejécts à pénitent,
 whò by^h fáith, humíity, ànd persevèrance, càlls
 upón him fór pàrdon. 'I múst howéver òwn, thát
 thòse whò, càreless óf the dùties óf religion, spénd
 theír life in pléasure ànd forgetfulness, hàve gréat
 réason tò féar déath. 'If they àre cut off in súch à
 còurse, theír condemnàtion is cértain, ás I E'S U S
 C H R I S T himsélf há s declàred. Bút shòuld sick-
 ness even léave them tíme fór thínking ón theír sal-
 vation, they éither supposé theír dísease is nó mór-
 tal, ànd thus negléct tò prépare themséives fór déath;
 ór, if séeing theír énd appróach, they àsk fór the
 adminístràtion óf the sàcraments, ít is nòt sò múch
 à màrk óf theír convérstion, ás à pròof óf theír guíl-
 ty féars. Wícked mén, dò nòt síncèrly renòunce
 the wòrld, nó the óbjects óf thòse pássions, which
 they hàve tòò vehèmently fòllowed. Their desíres
 hàving stréngthened themséives by^h lóng hábit, hàve
 tàken súch dèep ròot ín theír héarts, thát nóthing
 bút à miràculous gíft óf gràce cán téar them fróm
 thénce. 'And wíll Gód grànt thís degré óf his spírít
 tò thòse, whò fór màny yéars hàve dàred tò víolate
 ànd despíse his hòly làws. The sùrest wáy thén,
 tò guàrd agàinst the hòrrors óf déath is, tò prépare
 ourséives fór òur díssolùtion by^h à júst ànd ínnocent
 life; tò endéavour éarly tò wèan òur mínds fróm



what we must one day lose for ever; to think often, that in the same moment in which eternity begins, pleasures cease, human grandeur disappears, and all mortal goods vanish; in a word, strongly to persuade ourselves, we shall have no other consolation when we approach our end, than in a conviction that we have loved God, and served him with unshaken steadiness, notwithstanding the corruption of the age.

F I N I S.



Druckfehler in Buchstaben, &c.

P.	2.	1.	3.	statt	necéssity	lies	necéssity.
3	-	5	-	and	-	an	
7	-	28	-	.	-	,	
10	-	15	-	Mathemáties	-	Mathemátics.	
-	-	19	-	Geógraphy.	-	Geógraphy,	
-	-	20	-	acquàintence	-	acquàintance.	
11	-	22	-	frèedom	-	frèedom.	
15	-	20	-	fóvereingn	-	fóvereign.	
35	-	9	-	misfórtune	-	misfórtune.	
39	-	3	-	fièer	-	stèer.	
42	-	26	-	himséls	-	himsélf.	
43	-	9	-	sòunt	-	sòund.	
-	-	13	-	còuncel	-	còunsel.	
45	-	12	-	càutious	-	discreèt.	
53	-	3	-	bút	-	bútt.	
65	-	23	-	dele	-	(	
86	-	10	-	próvince	-	tòwn.	



Druckfehler in den Accenten.

P.	1	l.	4	statt	rùin	lies	rùin.
-	-	-	-	-	fòrtune	-	fòrtune.
-	-	9	-	-	fòrtune	-	fòrtune.
2	-	13	-	-	exàmined	-	exàmined.
-	-	16	-	-	writing	-	writing.
-	-	23	-	-	considered	-	considered.
3	-	14	-	-	estéemed	-	estéemed.
4	-	3	-	-	cànnor	-	cànnor.
-	-	3	-	-	fìnd	-	fìnd.
-	-	11	-	-	hòrror	-	hòrror.
5	-	9	-	-	pàssions	-	pàssions.
6	-	4	-	-	likewise	-	likewise.
-	-	12	-	-	trouùble	-	trouùble.
7	-	13	-	-	pàssion	-	pàssion.
-	-	20	-	-	ànd	-	ànd.
10	-	18	-	-	thèm	-	thèm.
11	-	13	-	-	thé	-	thé.
12	-	12	-	-	himsèlf	-	himsèlf.
-	-	20	-	-	understànd	-	understànd.
13	-	18	-	-	sènsè	-	sènsè.
-	-	19	-	-	mànners	-	mànners.
14	-	13	-	-	understànding	-	understànding.
-	-	19	-	-	whèn	-	whèn.
16	-	5	-	-	fàr	-	fàr.
-	-	18	-	-	lèt	-	lèt.
-	-	23	-	-	théir	-	thère

P. 18	l. 19	statt	common	lies	common.
28	- 23	-	unfortunate	-	unfortunate.
31	- 10	-	fortune	-	fortune.
37	- 10	-	one's	-	one's.
43	- 4	-	orator	-	orator.
45	- 21	-	finest	-	finest.
51	- 8	-	answer	-	answer.
52	- 4	-	good	-	good.
59	- 4	-	consternation	-	consternation.
63	- 2	-	fatigue	-	fatigue.
64	- 14	-	sincere	-	sincere.
96	- 1	-	hasty	-	hasty.



Caillières, Jacques <<de>>,

La Véritable Politique Des Personnes De Qualité: oder Die wahre Auffü
hrungs-Klugheit der Personen von Herkommen, aus dem Französischen des
Herrn von Cailleres ins Englische zum Gebrauch derer, welcher die
englische Sprache lernen, übersetzt, und mit Accenten der Aussprache

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